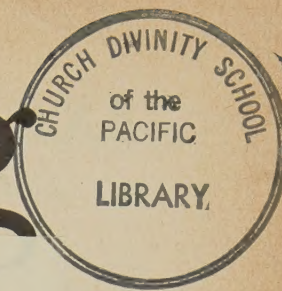


The Living CHURCH



REV SHERMAN E JOHNSON
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RNS

EXPLORING THE BIBLE

A SURVEY OF THE HOLY SCRIPTURES

By KENDIG BRUBAKER CULLY, Ph.D.

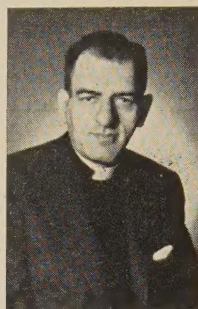
Professor Religious Education, Seabury-Western Seminary

Teacher's Guide by Iris V. Cully, Ph.D.



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and the Thought of the Episcopal Church.

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THINGS TO COME

June	
12. Trinity Sunday	
13. St. Barnabas	
19. First Sunday after Trinity	
24. Nativity of St. John the Baptist	
26. Second Sunday after Trinity	
29. St. Peter	
July	
3. Third Sunday after Trinity	
4. Independence Day	
10. Fourth Sunday after Trinity	
17. Fifth Sunday after Trinity	
24. Sixth Sunday after Trinity	

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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Audio-Visual Suggestions

About this time of year we notice that parish schools are making plans for September, and just now there seems to be a rash of "going in for audio-visual equipment." We hear of schools which have several hundred dollars to spend, and are wondering how they should spend it. Since parishes often make serious mistakes at this stage, we venture to offer our personal advice on how to get started. The large parish with plenty of money will spend lavishly (too often wastefully) and will blunder through with a lot of equipment, but often with no clear plan for integrating visual materials with the curriculum. The suggestions which follow apply especially to the smaller schools, though other schools can heed them with profit.

The first step (aside from having the money) is to analyze the situation and decide just what you hope to do with projected pictures in your church. These points must be clarified:

- 1) How often would you plan to show movies? Once a month? In special seasons? Every week?
- 2) To what groups? We recommend to all groups, preferably single classes.
- 3) To what ages? The pictures must be suited to the age-level, as you will discover.
- 4) In what size room? If you show to all groups, this means in each class room, in a permanent projection room. Buy equipment and make plans to fit the situation in your own building.
- 5) Will there be a capable person in charge of equipment and program?

This means that you will enlist a visual arts leader (or some such title), and arrange that he be involved in all the stages of purchasing and using the equipment. There will be confusion, breakage, lost pictures, and poor showing if just anybody is allowed to use the outfit. The leader must be not only master of the mechanical workings, but also sufficiently informed as a teacher to be able to advise and direct the teachers in the use of the pictures. He can make it his hobby; but he should have no other job.

Filmstrips or Movies?

Next, the decision as to filmstrips or movies. Although seemingly parts of the same program, these are entirely different things. Movies are for older groups, usually for longer periods of showing, and straight dramatic productions which must be run straight through, without opportunity for a teacher to comment, or class to discuss. You take what you get, and movie films are of a wide variety of quality, aim, artistic form, and

suitability. Small children gain little from Bible movies, are rather baffled by them. Movies are suited best to the larger assemblies of adults and older pupils, and are best used apart from Sunday morning. They are excellent for midweek family nights. A novel way is to show them outdoors this summer, against the church wall.

Make a Deal

If you do decide to use movies for certain gatherings, this policy is urged from experience: Do not buy a movie projector. Rather, make a deal with a professional house to provide operator and machine for each performance. No matter what the charge, it is far cheaper than owning your own. Projectors cost from \$450 to \$750, and are obsolete or in need of repairs in a few years. Moreover, the professional operator assures you a smooth showing, without the awful delays and mistakes of the volunteer. So much for movies. Let the small parish stay away from them.

If you decide on setting up with an outfit for filmstrips, to augment class teaching on Sundays, here are some brief tips from experience: (You will need about \$300 for your first complete outfit, including some filmstrips.)

(1) Buy a short-throw projector, with an adapter for 2" x 2" slides. You will not be using it in the large hall, but in the smaller classrooms, so beware the selling pressure that speaks of use in a large hall. You will not show filmstrips that way. A rewind take-up is important, to save your filmstrips from harm. A 500 watt bulb is adequate.

(2) Buy one or two pull-down screens of wall type (not on folding legs) and arrange two hooks in a wall in each room where filmstrips will be used. A screen four feet wide is right.

(3) In starting to build your library of filmstrips, make the definite decision, "We will not use any sound filmstrips!" This means that you order only the filmstrips, but not the record that is often sold with them. The reason? Sound filmstrips require a record player, which must be manipulated to fit the pictures; the teacher has no part; you cannot pause for discussion; the voice is often not clear, or is artificial. Let the teacher show the filmstrip, using only the printed leaflet and fitting the pictures to the responses of the class. (Teaching with filmstrips is a special skill, which you may learn.)

(4) Get a metal cabinet for filmstrips, and buy as wisely as you can. Like the buying of books, you will have to examine many titles, review films, and make decisions. There are many fine offerings today. What you buy is permanent, will last for years. After you have a score or more filmstrips, issue a list for every teacher, to help him in calling for their use.

A dynamic pastor
calls for a
reawakening in American
church life

With the Holy Spirit and With Fire

By
SAMUEL M. SHOEMAKER
Rector of
Calvary Episcopal
Church, Pittsburgh



Bluntly critical of the shallowness of much in today's church life, this book calls for a new awareness of the power and presence of the Holy Spirit to add meaning and depth to life in the modern world. Dr. Shoemaker describes the meaning of the Holy Spirit in the life of the Church and the individual, shows how the Christian can come into the stream of the Holy Spirit, and relates this experience to evangelistic witness. Further, he describes, with many actual examples, what groups of Christians can do when they make themselves channels of the Holy Spirit to influence family life, business, the parish church, and, ultimately, the world at large.

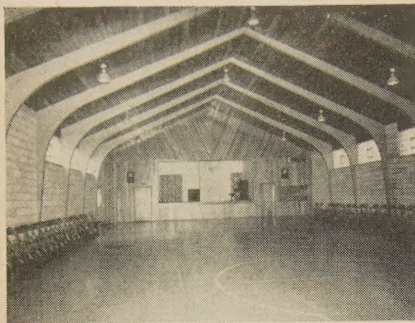
Chapter Headings

- Our Situation Today
- The Experience of the Holy Spirit
- Coming into the Stream of the Spirit
- Reason and the Holy Spirit
- The New Reformation
- The Holy Spirit and Evangelism
- The Holy Spirit and the Church
- The Holy Spirit and the Layman
- How to Start a Group
- The Holy Spirit and Ourselves

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YOUTH CENTER, A TREMENDOUS ASSET



Emmanuel Church, Miles City, Montana

Emmanuel Church in Miles City was founded soon after Montana was constituted a Missionary District under the leadership of the Church's great pioneer Bishop, the Rt. Rev. Daniel Sylvester Tuttle.

In recent years, Emmanuel Parish faced the problem which few congregations have escaped — the need for adequate facilities.

A new parish house and youth center was planned and a fund-raising campaign undertaken. Having raised fifty percent of the cost, a loan for the balance was obtained from the American Church Building Fund Commission and the building became a reality.

In a letter to the Commission the Rector wrote, "I would again like to thank you for all that you have done for us, and are doing for the Church as a whole. Our Parish Hall and Youth Center are a tremendous asset."

Many churches appeal to the American Church Building Fund Commission for similar assistance. The degree to which their needs can be met depends upon the response to the Commission's appeals for support in the enlargement of its resources. Will you not include this cause in your annual giving?

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LETTERS

(Most letters are abridged by the editors.)

Breakthrough

In view of the evidence presented in your editorial entitled "Breakthrough" in *THE LIVING CHURCH* of May 8th, I am quite sure all will be willing to rank you as a good prophet of human trends; however, I think that already two years ago this approaching breakthrough was rather apparent. Your proof from the pages of *THE LIVING CHURCH* is convincing that we are in the Episcopal Church (and elsewhere) in the midst of a breakthrough in an emphasis upon matters of social relations. You are doubtless correct in your assumption that the Church "exists to minister to all the needs of man and society." Also, we heartily agree the times call for profound wisdom with courage and devotion and above all for a listening for God's directing word in all our doings.

Now the question we wish to raise is this: Does not this "listening for God's directing word" drive us straight to Holy Scripture for the teaching of Christ Himself concerning the mission of His Church? That great interpreter of Holy Scripture, Bishop Gore, defines this as follows (quoting from memory): "The mission of the Church is to lay hold of human souls one by one and to train and develop them into showing forth those features of the life of Christ to which they were predestined." It will be found difficult to gainsay this as primary in the light of all that our Lord said. It is remarkable how little He had to say directly about social relations. Once e.g. when what may be called a social problem was propounded to Him, He refused to give reply but said rather sternly (St. Luke 12:14) "Man, who made me a judge or a divider over you?" Then our Lord proceeded to teach the importance of a relative quality of character which should guide in such a case. This is not to say that there is not such a thing as a *social gospel* but it does teach that it is not *the Gospel*—it is, I would say, the *by-product of the gospel of a regenerated humanity*. This it is that receives the emphasis by our Lord: "Ye must be born again."

Certainly we must not conclude that our Lord was indifferent to the matter of social relationships; His teaching, e.g., concerning our neighbor, marital relationships, duty to Caesar shows this. The Church, walking in His footsteps, while not indifferent to such matters, must look to Him as to how to act in the premises. In view of His attitude to such questions, is it right e.g. for a group

of the National Council staff members or the National Council itself "to draft and disseminate a rousing document" involving questionable attitudes even to the point of violation of law, or as a prominent Christian put it in a similar sort of situation: "By stretch of the imagination can I see Christ the Apostles placing the emphasis of the Gospel on social and political agitation. It is but a step from social and political agitation to legal action, and legal action must be backed by force and police action to be legal" (*U. S. News and World Report*, May 9, 1960, p. 123)? This was certainly not our Lord's method of dealing with the matter of the breakthrough.

It is quite questionable as to whether the National Council, to say nothing of a department of it, has any right to admonish the Church on this or similar questions (see Canon 4); but the point we wish to emphasize is that the Church should follow in the true "Way" in dealing with social and political issues — "I am the Way, the Truth, and the Light."

(Rt. Rev.) ALBERT S. THOMAS

Retired Bishop of South Carolina
Columbia, S. C.

Devotional Reading

May one be allowed to offer a word of caution against Christine Heffner's article in your May 15th issue. Despite its seeming sanity, such an article could be quite dangerous, especially to a beginner.

(1) Surely the best way to commence spiritual reading is not to pick up books haphazardly, but to find a spiritual director, to whom we can be absolutely honest, who himself read widely, and who will be unlikely to recommend the latest book, or one that he himself hasn't read.

(2) The time that Christine Heffner suggests should be spent in spiritual reading is far too long for a beginner. A half-hour or an hour may be frittered away, and worse still the reader may soon get discouraged if he is reading the wrong book or the wrong passage. The important point that has been pointed out *ad nauseam* is not length of time but regularity.

(2) I am not at all convinced that the greater part of our devotional reading should come from the spiritual classics, so called. We do not give the classics of literature to children learning to read, and we ought to take the same caution with spiritual classics (especially when we remember the teaching methods of Jesus). This is not to say that the classics aren't valuable. But if one is not accustomed to the medieval use of symbols St. Bernard on the *Song of Songs* will seem incredible. For similar reasons, St. Therese and St. Francois de Sales might seem insipid, Lancelot Andrewes tortuous, and the *Imitation* incredibly dull. In despair the beginner could conclude that spiritual reading was a game of self-deception, or that Christianity was ridiculous, or else end up with a bad case of spiritual indigestion. (If you don't think that this can happen, read Evelyn Underhill's correspondence with M.R.)

And this would be a pity, for spiritual reading can be very exciting. A whole series of modern translations have revealed the Bible as one of the most exciting of adventure stories; modern writers like Temple Vann, and Trese have written with might yet their style catches the imagination. No should we forget the creative efforts of modern

ACU CYCLE OF PRAYER

June

12. Grace, Riverhead, N. Y.; the Rev. Stewart C. Harbinson, Finaghy, Ireland; Christ, Castle Rock, Colo.
13. Church of the Incarnation, Detroit, Mich.
14. Church of the Epiphany, Brooklyn, N. Y.
15. St. Andrew's, Cripple Creek, Colo.; Christ, Zillah, Wash.
16. St. Simon's, New Rochelle, N. Y.; St. Stephen's, Racine, Wis.; St. Paul's, Shigawake, Quebec, Canada; Trinity, Escondido, Calif.
17. St. Chad's, Tampa, Fla.; Emmanuel, Winchester, Ky.
18. Grace, Alexandria, Va.; St. Andrew's, Grand Prairie, Texas

professional writers such as Sayers, Auden, Charles Williams, Eliot, and John Lynch who have shown that Christianity is the most exciting, most contemporary event in the world. Fired by such writing, with regular periods of prayer (especially mental prayer) the individual can then approach the classics. But not before!

(Rev.) PETER A. BOYLAN
Curate, St. Philip's in the Hills
Tucson, Ariz.

Added Fact

May I add an important fact to the account of the Rev. Edward Knapp-Fisher's consecration as Bishop of Pretoria [L.C., May 15th]? Fr. Knapp-Fisher is a professed member of the Oratory of the Good Shepherd, as is the bishop of Grahamstown, the Rt. Rev. Robert Taylor, who was until recently Bishop of Pretoria. There also two priests in the Oratory in South Africa, one in Pretoria, and one in Port Elizabeth, and a native priest probationer. I think this fills in your record of the events to come, which are very much in our prayers, and I hope in yours.

(Rev.) H. MARTIN P. DAVIDSON, OGS
Prior, American College Oratory
Baltimore, Md.

Discharge of Office

A very obvious part of the record has not been much considered in this decisive year. While persons of other persuasions have successfully separated their religious expressions from participation in public affairs, the Roman Catholics more so. In the face of the same deadly materialism and the same, though less bloody, calculated inhumanity of man to man that marked past social orders that towered and fell, the Roman Catholics have responded in our own midst to a need to sanctify their own denominational home, earth, and family against forces which only the unreligious in any sense would say were good. Thus separate fraternal orders grew up, the most enviable of school systems, "Catholic" boy scout troops, and the immediate future part of eternity spent in a religious graveyard. This is a partial list of separatenesses, and the trend is accelerating. As the end of an unwilling segregation comes in view, what of a mutually-approved, outside and in, super-segregation?

The record of Roman Catholic participation in public affairs could not be assailed; it has proceeded perfectly, paralleling the above private enthusiasms, and nothing would occur to change any of these conditions were one of their number elected the President. In fact, there is too much perfection here, for the noncooperation of Roman Christians with other Christians has been a tragedy for centuries. More than ever, Christian unity is imperative, as the service of men as brethren and God's sons is an imperative, in every aspect of their and their souls' lives.

The present question is answered: It is not likely that a Roman Catholic President's religion is going to interfere with his discharge of office. Next, would not many Churchmen like to know how to obtain from a candidate of the Roman or one of the other orthodox traditions, a pledge that if elected his religion positively would dominate him in every single thing that he did?

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The Living Church

Trinity Sunday
June 12, 1960

For 81 Years:

A Weekly Record of the News, the World
and the Thought of the Episcopal Church

TENNESSEE

Guilty?

A student of the University of the South, Sewanee, Tenn., has confessed to setting fire to two campus buildings [L.C., June 5th]. He was charged and sent to the Tennessee State Hospital to undergo psychiatric examination. A spokesman for the university told THE LIVING CHURCH that while it is true that the student has confessed to setting the fires, it is not necessarily true that he did so, there being "considerable grounds for disbelief" in his guilt.

PUBLIC AFFAIRS

Victory and Question

On May 28th, Mayor Wagner of New York announced that a team of city officials had found deplorable conditions in a tenement that the Rev. James A. Gusweller, rector of the Church of St. Matthew and St. Timothy, had been complaining about publicly for more than two years [L.C., April 10th, 17th, and May 1st].

The mayor instructed all city agencies to take action on the report of the team. The report did not mention the city's investigations commissioner, Louis I. Kaplan, who had reported very recently that the building was without major violations.

According to the New York Times, Fr. Gusweller said that he regarded the mayor's announcement as a victory, but asked, "What punitive measures are going to be taken against Commissioner Kaplan and the lax inspectors?"

"It is important to clean up this house," he said, "but clean government is even more important."

Hard Realities

Speaking in San Antonio, Texas, on May 18th, the Presiding Bishop said:

"I may be sticking my neck out again since there was an unfavorable reaction when I stated this view in Ft. Worth. But I'm going to stand by what I said. I believe the collapse of the Summit talks may clear the air. Now perhaps both sides can begin to negotiate on the basis of the hard realities."

The Presiding Bishop made statements on other issues, saying that birth control

is "justified by reason and there are no moral objections to it," and "I have no personal feelings against a Roman Catholic holding the presidency." On the subject of Negro "sit-ins," he said, "civil disobedience to a statute that violates the moral law is as old as the Christian religion."

RACE RELATIONS

How Else Christian?

The Episcopal Churchwomen, diocese of Southwestern Virginia, at their recent meeting held at the time of the diocesan convention, adopted a resolution concerning the integration of young people's conferences by a vote of 42-27. The resolution, presented by the executive board of the women of St. Elizabeth's Church, Roanoke, read:

"Whereas, believing fundamentally in the Fatherhood of God and the Brotherhood of Man, we believe that to deny equality before God and man is to deny the real meaning of the Crucifixion and Resurrection, be it resolved that the board of the Women of St. Elizabeth's strongly urge the women of the diocese of Southwestern Virginia to join publicly with the young people of the diocese



and call for the opening of Hemlock Haven for all baptized members of the diocese.

"We realize that to stand as a Christian many times one must disregard strong economic and social pressures; however, we remember with ever joyful and thankful hearts the sufferings of the Young Church in Action and feel that we must uphold Christ's rule in our own day — else how can we call ourselves Christian?"

The mention of the young people of the diocese is in reference to the meeting, in February, of the diocesan House of Young Churchmen, who engaged in long discussion of the question of their willingness to attend conferences "open to all our people" and voted 3-1 in favor of such conferences. This was the second year in succession that the young people had voted in favor of opening the conferences at Hemlock Haven without restrictions.

The resolution of the women's board of St. Elizabeth's Church, Roanoke, was written by a laywoman and was carried in the board meeting by a vote of 11-4.

The resolution of the Episcopal Churchwomen was read to the diocesan convention. The convention voted to ban all youth conferences at Hemlock Haven this year, since it was unable to reach a decision on integrated conferences at the center. It was voted, however, to allow integrated college conferences to be held.

PITTSBURGH

Recuperation

Mrs. Austin Pardue, wife of the Bishop of Pittsburgh, has, according to Bishop Pardue, "... had an unexpected major operation and is now recuperating home." He adds, "she is doing quite well."

CHURCH AND THE LAW

Not Compulsory

New Jersey's Assembly has passed a bill providing that "no clergyman, minister or other person or practitioner authorized to perform similar functions" can be compelled to disclose a confession "or other confidential communication made to him in his professional character."

The measure affects testimony at informal private or public hearings as well as court sessions.

It also states that "every person has the privilege to refuse to disclose his theological opinion or religious belief" unless such opinion is material to the case. However, his beliefs cannot be used to establish or attack his credibility as a witness. [R.N.]

Parents to Determine

In a 4-3 vote, the Oregon Supreme Court upheld the constitutionality of state law providing that public schools must release children for off-premises religious instruction during school hours if parents request it.

Reversing a lower court decision, the Supreme Court said it was up to a pupil's parents or guardian, not school officials, to determine whether he should receive religious instruction during part of his school time.

School officials, the court said, are per-

itted reasonable discretion in administering the law and in determining the time within the school day or week when the pupil may be excused. [RNS]

EDUCATION

Shimer Ranks First

Appearing as if in celebration of Shimer College's first anniversary of its endorsement by the Church, Educational Testing Service's release of average senior class scores on graduate record examinations puts Shimer ahead of all other colleges tested.

The test results, says ETS, "Provide dramatic evidence of the differences in educational achievement among colleges." This assessment by those responsible for college board tests and college scholarship service confirms Shimer's excellence.

"We have known for years that even our sophomores ranked among the seniors of other colleges in their scores on these tests," said President F. J. Mullin. "It is no surprise to us that in the three areas covered — social sciences, humanities, and natural sciences — our students place at the top."

The testing service's *Graduate Record Examinations Special Report* compares institutional averages on area test scores of 1959 graduating classes. The 222 colleges measured are those which gave these tests to all members of their graduating classes. "Averages can be deceptive," said President Mullin, "but we can also point to the fact that the poorest score received by any of our seniors was in the upper third of the 222 college average scores."

Faculty Dissolved

Dr. Lawrence A. Kimpton, chancellor of the University of Chicago, has announced the dissolution of the university's Federated Theological Faculty, effective May 1, 1963, at the request of three of the four coöperating seminaries.

Withdrawing from the federation were the University of Chicago Divinity School (American Baptist), Disciples Divinity House, and Meadville Theological School (Unitarian). The other member of the federation is the Chicago Theological Seminary (Congregational Christian).

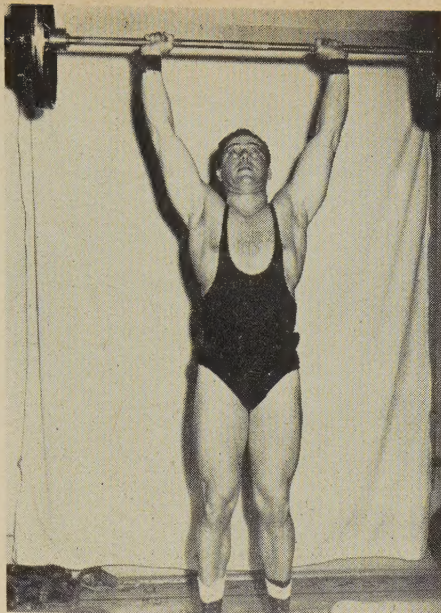
Officials of the four institutions said they would seek to establish a new set of working relationships with the university for educating ministers and religious scholars. [RNS]

MONTANA

The Rev. Mr. Montana

At the recent Montana State AAU weight-lifting championships, the Rev. Sanford L. King, Jr., Ph.D., rector of St. James' Church, Bozeman, won the "Mr. Montana" contest.

Dr. King, married and the father of three children, is a long-time weight-lift-



Mr. Montana, Ph.D.

ing enthusiast and the present AAU commissioner of weight-lifting for the state of Montana. He has also been appointed to the national weight-lifting committee by the Amateur Athletic Union of the United States.

At 38, he is still a competitor and has never placed lower than third in state contests in his class.

The "Mr. Montana" title is based on muscular development, symmetry, strength, and athletic ability. Dr. King won the title over athletes young enough to be his sons.

Dr. King has served for six years as secretary of the standing committee of the diocese, is an examining chaplain, a member of the executive council, chairman of youth work, chairman of the department of promotion, and has been twice a deputy to General Convention. He is author of two books and numerous articles.

Dr. King: Muscular development and two books.



ARMED FORCES

X Is Out

Episcopalians for some years had to be satisfied with the designation X to denote their religious affiliation on armed forces identification tags. This designation was shared with Orthodox and others who did not come under the headings of Roman Catholic, Protestant, or Jewish.

No longer is this so. Air Force Regulation 30-21, 1957, Army Regulation 606-5 of 1959, and Article B-2102 (3) (c) of the Bureau of Naval Personnel Manual, 1959, permit the serviceman to have his religious affiliation on his identification tags.

NCC

Seven in July

Seven units of the National Council of Churches will coöperate this summer in a conference on coördinating the educational program for adults in the local church. Sponsored by the department of adult work of the Commission on General Christian Education of the National Council, this strategy conference will be held at Conference Point Camp, Williams Bay, Wis., from July 17th to 23d.

Taking part in the program for the first time will be NCC departments of United Church Men, United Church Women, Church and Economic Life, Stewardship and Benevolence, Evangelism and Family Life and the Commission on Missionary Education.

MASSACHUSETTS

A Tremendous Ignorance

Dr. Theodore P. Ferris, rector of Trinity Episcopal Church, Boston, told some 3,000 Protestant laymen that lack of understanding between Catholics and Protestants causes "some fears and bigotry," which could be lessened through mutual inquiry.

"There is tremendous ignorance on both sides, and at a time when Christian forces should be consolidating, we cannot afford such unnecessary ignorance," he said.

Dr. Ferris addressed the men at their annual Protestant Laymen's Communion Breakfast. Accompanied by leading ministers, they had marched in a procession to Boston Arena for the breakfast after attending Communion services in six Protestant churches. The event was sponsored by the Boston Baptist Social Union, Massachusetts Episcopalian Club, Boston Methodist Social Union, Boston Congregational Club, and Boston Presbyterian Men's Council.

Dr. Ferris noted that the Roman Catholic Paulist Fathers conducted a lecture series on Protestant theology. He suggested that Protestants follow the Paulist example, "not because I think there will be converts on both sides, but because I

know that ignorance is the worst possible atmosphere in which human beings can live together."

Dr. Ferris observed that on a community level the local Catholic Church is "a mystery" to the average Protestant layman.

Turning to the Roman Catholic viewpoint of Protestantism, Dr. Ferris declared, "Most Catholics know very little, if anything at all, about us. I often meet Catholics who are dumbfounded when they discover that we celebrate the Holy Communion, and some are even surprised when they are told that we believe that Jesus is God Incarnate."

Stating that he did not intend to minimize the essential differences between Catholics and Protestants, he asserted: "I, myself, feel strongly about them, but I am also aware of the fact that the modern Catholic in this country, looking at the modern Protestant in our land, has his own grounds for real misgivings.

"Protestantism, I am bound to admit, has often wandered so far from the real intent and spirit of the Gospel that it has sometimes been not much more than a secular club. If we as Protestants have good reason for thinking that Catholics often fly too high into the clouds of mythology and magic, Catholics have good reason for thinking that Protestants often fly so low that they never get off the ground of materialism and the American way of life."

"We may never succeed in bringing about one harmonious household of Christian faith, but if we do not try to do it, and if we are not willing to accept the suffering and humiliation that it may involve, we have no right to claim to be followers of Him Who gave His life that we might live."

Also at the speakers' table was Bishop Stokes of Massachusetts.

THE ARTS

A Rare Occasion

In a recent issue, the newspaper of the Roman Catholic Archdiocese of Boston waxes fulsome in its praise of the presentation of the play, *Daniel*, in Christ Church, Cambridge:

"These three days 13th-century Beauvais has come to 20th-century Cambridge, and in no pale, scholarly-dry, respectfully antiquarian nor fashionably intellectual recreation of a long-dead work. *Daniel*, as given at Christ Church, . . . is a living, vigorous, moving, charming, convincing and above all a wholly engrossing and entertaining work in every possible respect.

"It is a pageant. And it is a church pageant. And it is a masque, and a play and an opera. . . . It combines all the virtues of each of these worthy and worthwhile forms. . . .

"It is sincere, and it is joyful, and in the best of Christian tradition, not coldly above comedy; because its authors, as nameless as the architects of Chartres, loved their story, it has a vitality which can come alive again



To set up defenses.*

RNS

in the castely cool, grey-and-white colonial architecture of Christ Church, Cambridge, even as it filled the immense and brilliantly decked, vastly echoing vaults of Beauvais. . . . Dr. Day, the rector, is to be commended and thanked for his vision. . . .

"This column only on rare occasions raves; but this was indeed a rare occasion. . . . We are fortunate that Decca Records has recorded this work and that its freshness and ageless vitality is readily available to all who love truly stimulating musical experiences."

Safari

The newest camping project of the Girls' Friendly Society — a 10-day "safari" through the creative arts — is being offered to 25 teen-age girls at Millwood, Va., site of the conference center of the diocese of Washington.

The Creative Arts Camp, running from July 5th to 15th, will include classes in dance, music and painting, free time for sketching, sculpting, music listening, and sports, and programs in the history of art, music and dance; dramatic programs, poetry reading and group discussion.

ECUMENICAL

Meeting Hardly Begun

Increased joint action and progress toward unity must characterize future Protestant missionary efforts to evangelize the world, a "colossal task" that is still largely unaccomplished, Dr. J. E. Lesslie Newbigin, general secretary of the International Missionary Council, declared in New York May 26th.

"The meeting of the Gospel with the great non-Christian religions has hardly yet begun," he told 1,600 persons at a service marking the 50th anniversary of the modern ecumenical movement, which

*Catholics Vazgen I (second from right) is greeted on arrival at Idlewild Airport, New York, by Archbishop Manoogian and Archbishop Calafayan, former primate of the Armenian Church of America.

began at the World Missionary Conference held at Edinburgh, in 1910.

Sponsors of the service included the IMC, the World Council of Churches, the World Council of Christian Education and Sunday School Association, the National Council of Churches and the Protestant Council of the City of New York. Similar observances are scheduled to be held June 23d in London, and August 14th in Edinburgh. [RN]

ORTHODOX

A Vital Role

Christian unity was stressed in speech at a dinner in New York honoring His Holiness Vazgen I, Catholicos and Patriarch of all Armenians of the Armenian Apostolic Church, in this country for his visit to Armenian communities in Boston, Philadelphia, Chicago, Detroit, Los Angeles, San Francisco, and Fresno, Calif.

Bishop Scaife of Western New York, who was one of the speakers, told the guests that the Christian Churches "are called not to attack, but to set up defenses against the insidious doctrine of practical atheism which defines Christianity as needless."

The Armenian Church, said Bishop Scaife, "can play a most vital role in the mobilization of the Kingdom of Christ."

Among other speakers were Dr. Franklin Clark Fry, chairman of the World Council of Churches' Central Committee, and Dr. Edwin T. Dahlberg, president of the National Council of Churches. Also present were the Most Rev. Archbishop Sion Manoogian, Primate, diocese of the Armenian Church of America, and Protos-priest Constantine Moraitakis, representing Archbishop Iakovos, of the Greek Archdiocese of North and South America.

DISASTERS

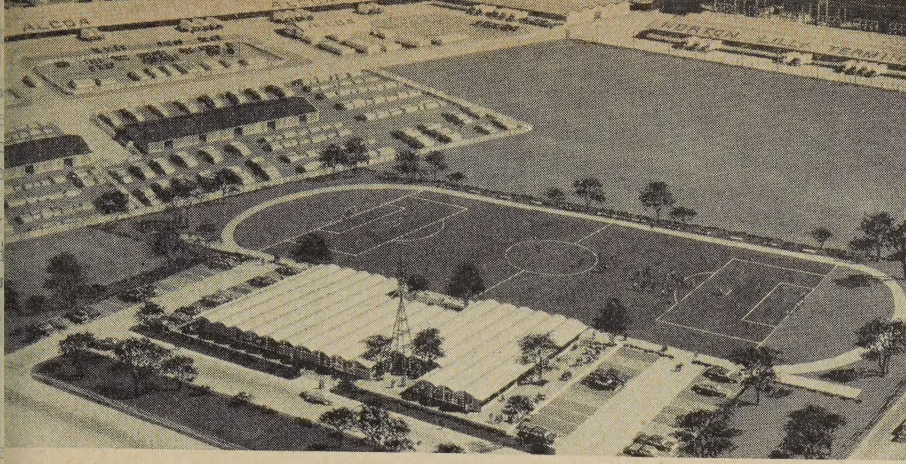
The Job at Hand

The Rev. Henry H. Breul, rector of St. David's Church in Topeka, Kan., was one of the first outsiders to arrive in this little Kansas town of Meriden, minutes after a tornado blasted it on May 19th. Fr. Breul is volunteer disaster chairman of the Shawnee County Red Cross Chapter.

Tornado alerts for the area had sent Fr. Breul to the state highway patrol headquarters, where first word of tornado damage would be radioed from patrol cars. At 6:50 p.m. a message came from a car north of Topeka.

A tornado had ground its way down the main street of Meriden, population 400, leaving hardly a building untouched. In the rubble, one woman lay dead and 38 persons were injured. Fr. Breul found the town darkened, rain-sodden, without power or communications.

Returning to Topeka, Fr. Breul began the job which kept him, with only a few hours off for sleep and for parish duties, on duty at the county Red Cross chapter's



Drawing of proposed recreation building and soccer field near Port of Newark
For parishes, a closer relation.

INTERNATIONAL

SOUTH AFRICA

Lamenting in Langa

In a sermon preached in the Cathedral Church of St. George on May 29th, Archbishop de Blank of Capetown condemned the celebration of the Jubilee of the Union of South Africa.

Said the archbishop:

"The Jubilee of Union . . . has been called by a government that claims to be God-fearing and whose religious allegiance makes much of submission and obedience to biblical truth. But the fact of the matter is that this Jubilee is being observed in a way which is directly contrary to the scriptural enactment, and its pattern could not differ more from that laid down in the Bible.

"Instead of proclaiming liberty, we maintain a state of emergency. Instead of returning every man to his possession, we know of at least 1,600 people who are detained in prison. . . . Instead of returning every man to his family, we still continue with a system of migratory labor that deliberately breaks up families, that keeps man from wife and parents from children.

"What in heaven's name (and I use that expression in all seriousness) are we in this country supposed to be celebrating? This is no time for celebration but for shame and penitence, for amendment of life and change of policy, for sober self-examination and profound sorrow of heart. . . ."

"We ought not to be rollicking at this time in Bloemfontein but beating our breasts in Sharpeville. We ought not to be roistering in Pretoria but lamenting in Langa. And I . . . say in the name of the Lord that to indulge in officially-sponsored jollification at such a time as this is both immoral and indecent.

"No doubt there are those who will say that all this is yet another example of the Church indulging in politics. I would to God that these uninformed and stupid people would learn what Christianity is about. . . . The Bible and the Christian faith is all about man's relationship with his fellow man. . . . There is no real religion . . . which aims to rest satisfied with a private and personal pietism while remaining indifferent to the miseries of one's fellow man."

Letter Received

The Presiding Bishop has received the following letter from the Most Rev. Joost de Blank, Archbishop of Capetown:

"My dear Presiding Bishop,

"I am much moved by your letter dated May 4th and hasten to send you my warmest thanks, both for the resolution adopted at the meeting of your National Council and also for the vote of \$5,000 from your Fund for World Relief. We are greatly heartened by this expression of your understanding and solidarity and I know that the Church of the Province of South Africa will be strengthened in its witness by your generous action.

"I am also most grateful that you are calling upon your people to pray for South Africa."

Continued on page 24

maintenance of an institution, Dr. Musselman said: "The modern thrust of evangelism is going to place a great deal more emphasis on the importance of each individual as a witness or evangelist." [RNS]

METHODISTS

Opposed to Softness

A report in the *Christian Century* of the quadrennial Methodist General Conference, held in Denver early in May, says that negotiations looking toward union with the Evangelical United Brethren Church will be continued, and that conversations will still go on with the Episcopal Church. Delegates, according to the report, showed little enthusiasm for the latter project. One delegate from New York state expressed strong opposition to closer ties to a Church which is "soft on the temperance question."

NEWARK

For Seamen, A New Site

The diocesan council of the diocese of Newark has endorsed the expansion of the Seamen's Church Institute of New York to Port Newark, recognizing that it will mean a closer relation of that agency to the life of parishes in the diocese.

The institute plans a single-story recreation building and a soccer field on a 2½-acre site on the south side of Port Newark at an initial investment of \$85,000. The land lease is for 20 years at an annual rental of \$3,000. Ground for the building will be broken soon, and the soccer field will be completed early this summer.

Port Newark, developed and operated by the Port Authority of New York and New Jersey, handles annually more than 1,400 ocean-going ships that serve most of the major trade routes in the free world, and welcomes more than 40,000 merchant seamen.

More news on pages 24 to 30

adquarters for days. He had returned from the American Red Cross national convention in Kansas City only the day before. With an understanding and sympathetic parish backing him, he threw his considerable energies and knowledge of disaster relief completely into the job at hand. His was the job of directing volunteers who came to aid the victims, setting up a disaster shelter and volunteer first aid care, supervising a feeding program in Meriden and other rural areas, establishing communications and social work assignments to answer calls from relatives and to register applicants for Red Cross assistance.

Fr. Breul has had long experience as a Red Cross volunteer and much of it has been related to disaster work. Before moving to Topeka, he was for six years priest in charge of St. Andrew's Mission in Devon, Conn. During this time he was a volunteer Red Cross driver in a community which, he says, experienced two disasters a year — a spring high tide and a fall hurricane — each of which required evacuation of families from their homes. During relief operations after the eastern states flood of 1955, he added to his services as a driver those of shelter manager and mass feeding supervisor.

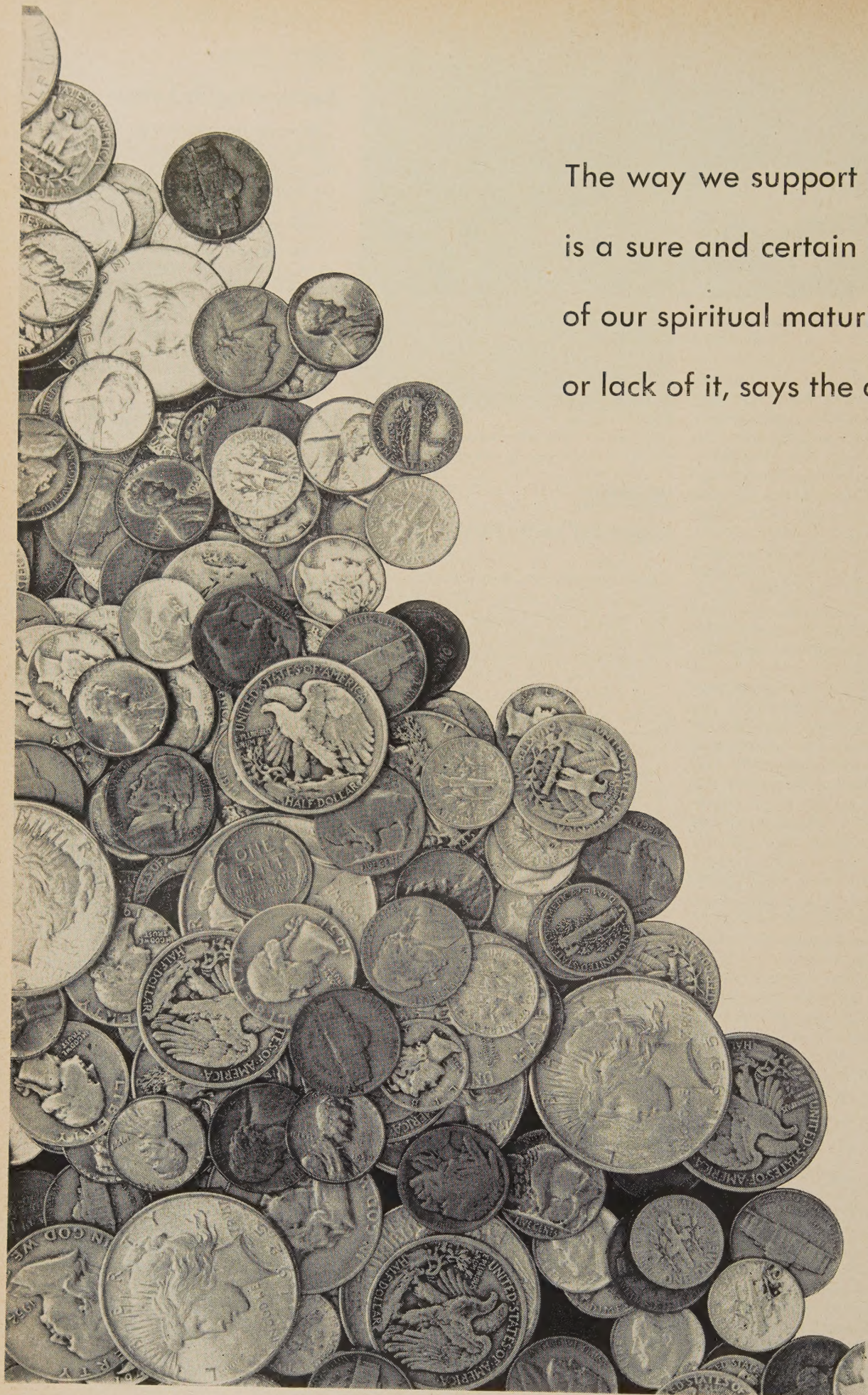
Before 1943, he spent a year as ambulance driver for the American Field Service in North Africa, Palestine, and Syria.

Mrs. Breul is also a Red Cross volunteer, serving with the Shawnee county chapter as a social welfare aide in the home service department.

EVANGELISM

Out-Rate Gospel

"Spiritual discount houses . . . places where the Christian Gospel is made to be some sort of a cheap formula rather than total commitment" were denounced by the Rev. G. Paul Musselman at a conference on evangelism held recently in Cleveland, Ohio. Dr. Musselman is executive director of the National Council of Churches' department of Evangelism. Claiming that the primary task of evangelism is not the



The way we support the Church
is a sure and certain indication
of our spiritual maturity
or lack of it, says the author

Harold Lambel

Wake The Sleeping Giant

by the Rev. Philip J. Daunton, Th.D.

Rector, Church of St. Michael and All Angels

Concord, Calif.

A few years ago I was talking to a thoughtful teenager who had recently decided to be confirmed in the Episcopal Church. I asked her why. Her reply was, "I felt that in this Church I had room to grow." It is very true that in spiritual life we don't stand still. Spiritually, we either grow or shrink.

If you were asked why you had been confirmed, I expect that each of you would give a different answer. But the answers could probably be summarized by saying that in this fellowship you found a Church that was historic yet liberal, positive yet nonauthoritarian. Some people unfortunately have taken the "liberal" and "nonauthoritarian" elements and come to the mistaken conclusion that the Episcopal Church is vague and hazy in what it requires of its members. But the Prayer Book is most explicit on this point (page 291). Our "bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom."

What has all this to do with a "sleeping giant"? Simply that the Church is like a sleeping giant who will awake to an unimaginably glorious future if every Episcopalian will live up to this basic formula, the last words of which are, "give for the spread of his kingdom."

Not many years ago, the Church was hesitant about teaching financial stewardship. This failure was commonly seen in two areas: First, when people asked what they should pledge, they were given no guidance, but were merely told, "that is something you must decide." Secondly, parishes habitually made up their budgets and then conducted a financial canvass to meet it.

Now we teach that the only way a Christian should give to his Church is in proportion to his income, regardless of the needs of the local parish or mission. Furthermore, we hold that we are failing our Lord and His Church if we do not overcome this reticence about teaching stewardship, and put before our communicants a standard of giving — one that is found in Holy Scripture, and one that is endorsed and practiced by our bishops and many of our clergy and laity, for as

St. Paul says, "If the trumpet give an uncertain sound, who shall prepare" for the battle? This standard is the tithe, 10% of our income. It is a standard that is required as a condition of membership in many Churches. While it is most unlikely ever to be so used in our Church, it should give us cause to ask ourselves, "If they do it and we do not, what does this mean other than that they love their Lord and His Church more than we do?"

As you read these words, your reaction may be violent, as it normally is when tithing is introduced. As a humorist has said, "Of all the nerves in the human body, the one that controls the pocket-book is the most sensitive." Nobody pretends that tithing is easy. It certainly is not! When we consider the pressing financial claims upon us all, we wonder how we can ever find anything, let alone a full tithe, for God's work left over . . . and there is the clue! For those who tithe lay aside each week or each month the first 10% of their income for God's work, rather than what remains left over when their obligations have been met. In so doing, they are witnessing to the fact that for them God has first claim, the world second claim, not only on their pocket-books, but also upon their allegiance.

What we are really talking about is Christian maturity. A mature person is a responsible person; a spiritually mature Christian is a financially responsible Christian. *The way we support Christ's Church financially is a sure and certain indication of our spiritual maturity or lack of it.* If you are tempted to think that this is a hard saying, let me refer you to a familiar paraphrase of it, "For where your treasure is, there will your heart be also." The subject upon which Christ taught more than anything else was not, as we might expect, prayer, God, the Church — no! It was the right relationship of a man to his possessions.

For too long now, many of us have dodged the truth known to the early Church, but widely obscured today, that God never comes meaningfully into a person's life without making a claim upon that person. Unless we understand this, we are never going to be very effective

disciples of Christ. Rather we shall find that we have a civil war raging within us — one that will not cease until we have, once and for all, faced up to the challenge of our stewardship.

Several years ago God called me to face the problem of stewardship realistically and I can gladly testify that by tithing, and by going beyond the 10%, my life has been enriched. Were I now to decrease my pledge, not only would I be the loser, but it would also show a singular lack of confidence in God's goodness.

We are all experts in rationalization. May I suggest that you pause and ask yourselves what we are doing when we spend more, for example, on cigarettes, alcohol, or cosmetics, than we give to Christ's Church? What we are doing is saying that these things are more important to us than He is. There is nothing wrong with them *per se*, but they can be our undoing if they come between us and the living God.

Finally, and most important, ours is a sacramental Church. We recognize no essential difference between the secular and the sacred, for "the earth is the Lord's and the fullness thereof." Therefore, such phrases as "full-time Christian service" mean nothing, for we are all called to full-time service and full-time discipleship. Stewardship, in the final analysis, is concerned with much more than the giving of money; it is to be understood in terms of our commitment and our response to God's loving action on our behalf.

Accordingly, while I make no apology for writing about tithing, I prefer to conclude by talking about Christ, and His love for us, and our response to that love. I firmly believe that if His love is a reality in our lives, then money will take its rightful place. My hope is that those who read this will play their part in "waking the sleeping giant" that is the Church we love, by becoming good stewards. There is no better first step than by kneeling down, now, and praying the prayer of the seventeenth century Anglican Divine, George Herbert, "Thou hast given so much to us; give us one thing more — a grateful heart. For Christ's sake. Amen."

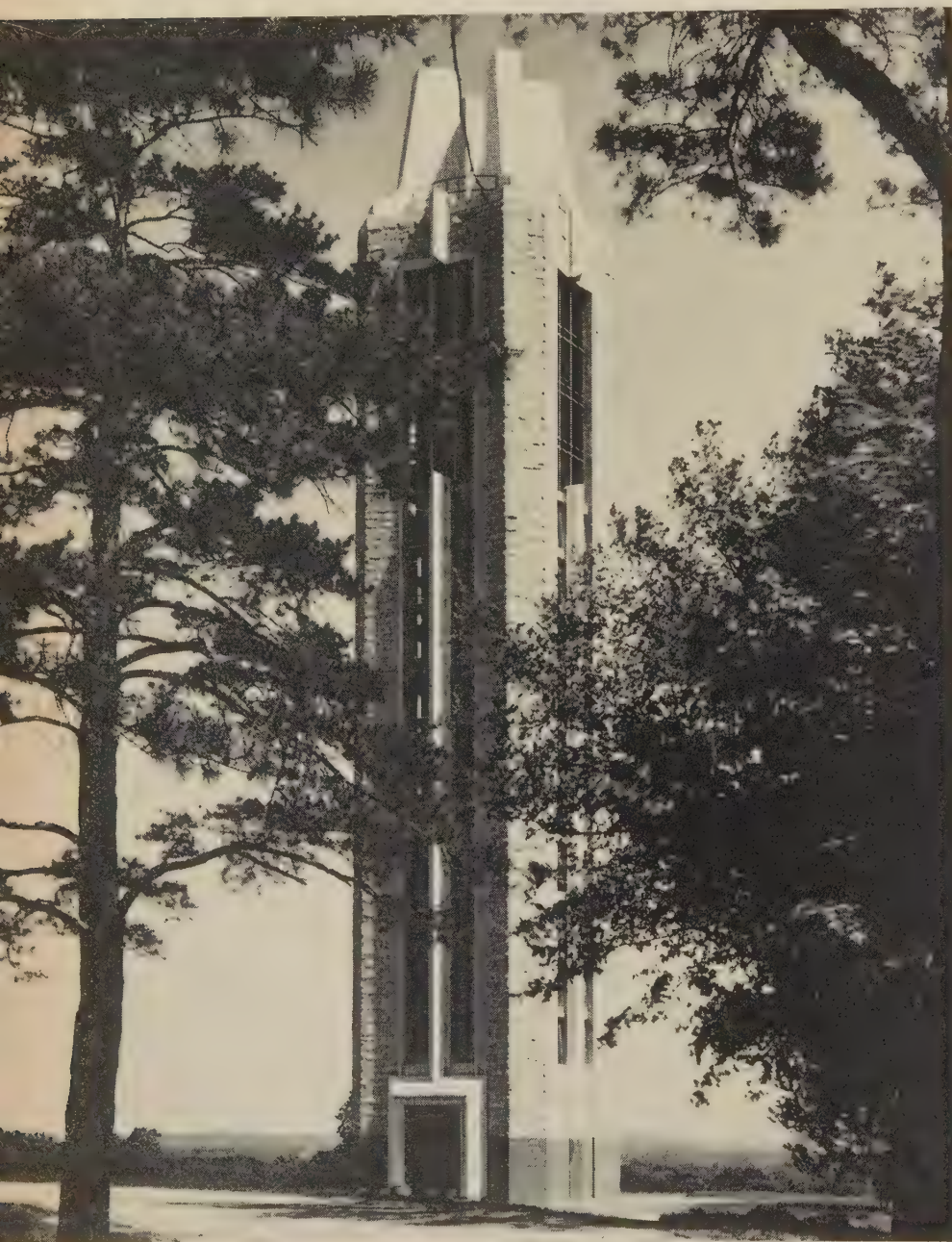
Among the durable artifacts made by man

Church Bells

can serve as a long-lasting monument

by Percival Price

University of Kansas tower: Man's life is no longer regulated by bells.



A church tower without bells is like a body without a soul." This European expression means that a tower points out where a church stands, but only the sound of bells coming from it informs that it is active.

The Church did not always use bells, nor indeed erect towers. But the advantages of signaling public worship were realized very early; the bell was gradually selected as the best instrument for doing this; and the tower gave the bell a position suitable for the carrying power of its sound. In many communities bells in church towers have been used for heralding non-religious events like markets, fire curfew, and for announcing the hours.

Man's life is no longer regulated by bells, and from only a few church towers do bells ring with a meaning other than religious. The Church, however, after over a half century of neglect of the bell, has realized that it needs to give some audible sign of its activity, and is ordering bells — or their substitutes — in considerable numbers.

The most natural time for most churches to ring their bells is before some event in the church, as a signal. There are two uses of bells: signal and music. The two may overlap, but each is at its best when its purpose is clearly recognizable.

The commonest method of ringing church bells today is to swing them. This was not always so. The bell near the door of the early church was stationary and only its clapper moved. Bells are traditionally rung in this manner in the towers of Eastern churches.

The advantage of swinging the bell is that it carries farther, both because it is louder and because when the mouth of the bell is turned up by swinging, more sound escapes horizontally out of the tower.

Mr. Price is professor of campanology and university carillonneur at the University of Michigan's School of Music, Ann Arbor, Mich.



A 12-bell chime: The sound of a single bell can be a pleasing mark of distinction.

The advantage of the stationary bell is that the loudness of the individual notes and the length of time between them can be perfectly controlled with the movement of the clapper. Out of the ringing of stationary bells has grown the musical use of bells — the chime and the carillon. Swinging bells offer no such musical use; in most, their effect is a kaleidoscopic shower of musical sounds.

No church need be ashamed of having but one bell, provided it is of good tonal quality. The use of bells in church towers declined during the last 60 years largely because of the dissonance of the products of most bell foundries of the period. That era of bell founding fortunately has passed, and foundries which boast an ancient lineage probably can turn out better bells today than they have for the last 50 years. The sound of a single bell can be a pleasing mark of distinction to a church, carrying a meaning to the hearer which will last for life.

Churches with but one bell, however, often seek to increase their "campanological stature," by increasing the size of the bell, or increasing the number of bells. The larger bell gives a more impressive tone, and its sound travels farther. It also implies a sturdier structure to hold the bell. (Thus the inconsistency when,

from the frail bell tower of an otherwise artistically designed modern church comes the electronically-produced sound of a bell which the structure couldn't support.)

The advantage of an increase in the number of bells is a more varied signal. It also permits the use of different bells for different signals. (A traditional example of this is the separate "sanctuary" and "angelus" bells in some Roman Catholic churches.) The word "signals" is used with intent, for any increase in number of bells beckons into the deeper waters of "music," and these waters can get very troubled.

As soon as we deal with more than one bell we must speak of "instruments of bells," for there are different instruments, each with their own capabilities. A church committee ordering bells should have some knowledge of these, understand what sound effects they produce, and know their requirements in personnel and upkeep before they place their order. Unfortunately, through the lack of this understanding much money has been foolishly spent, many people's feelings needlessly hurt, and undeserved blame heaped up against bell founder, architect, ringer and/or donor.

The five commonest instruments of bells may be classified [see below].

The order of the instruments from left to right below is that of their least to greatest musical possibilities. The "swinging" and "stationary" categories are directly related to the structure which will hold the bells: stationary bells require a structure only strong enough to hold their dead weight, swinging bells require a structure about one and one-half times as strong, in order to take their lateral thrust when swinging. With this understood, we can consider the five methods of ringing.

Swinging in free momentum means keeping the bell oscillating in the time of its natural motion as a pendulum. As small bells oscillate faster than larger ones they will sound more often, and produce a shifting of the order of the notes which may last several minutes before starting to repeat. The effect cannot be called music, which implies some control over the production of the sound, but it makes a shower of musical vibrations which catches the ear quickly as a signal. The deeper toned the range of bells the more majestic the effect, the higher pitched — up to a point — the more brilliant.

For centuries, this type of ringing has been by hand in both Catholic and Protestant churches in most of Europe. Now, it is done by electric motors. Quasimodo and his helpers have gone, and in place of their long bell ropes still longer electric wires reach to switches conveniently placed for priests, sacristans, or clocks to start and stop the operation. There are those who complain that the ringing by electrical operation is monotonous; but as each bell still swings according to its own momentum, the difference from hand ringing is slight.

Swinging in interrupted momentum means that the bell, instead of continuing to swing back and forth freely, is halted before starting the next oscillation. In this manner, each stroke of the swinging bell can be made at the desired instant. Accordingly, bells of various sizes can be sounded successively at regular intervals of time; they can also be kept ringing in the same order, or changed to any other order.

This is known as English change ringing. It requires a man for each bell; I know of no machine which can produce it.

The true effect is inimitable, although imitation is often attempted on other instruments when the sound of bells is meant to be suggested.

Change ringing cannot be called music, although in England it is often rung for purposes other than signal. (The chief purpose has the time honored name of "exercise.") The regular pauses between successions of notes, usually in the diatonic scale, and the variation in their order, makes it possible to continue this swinging in interrupted momentum long-

Continued on page 32

SWINGING BELLS

Instrument:	Peal	
Method of ringing:	free momentum	interrupted momentum
No. of bells:	3 to 6	6 to 12
No. of ringers:	usually automatic	one for each bell
Effect:	Continental style	English change ringing

STATIONARY BELLS

Peal	Chimes	Carillon
"zvon" ringing	chiming	keyboard play
3 to 10+	2 to 20+	23 to 53+
1 to 4+	1 or automatic	1, a trained musician
Eastern church style	melodic	full instrumental music

THEFT

The problem of the sticky- fingered parishioner

by the Rev. Ralph P. Brooks, Jr.
Rector, St. Andrew's Church, Pittsburgh, Pa.



Would a man rob God? Yes, he would, and he has many times; not just by refusing to give God a just amount of his blessings at the time of the annual canvass, but in plain, ordinary theft. I have never known of a parish or an organization that hasn't been faced with the embarrassing disappearance of funds. Sometimes it is in amounts petty and frequent, others in a great, once-and-for-all grab. Suffice it to say that a man would, and has robbed God. I must add that the Church has been plundered by women and children, too.

My purpose is to voice the endless question, "What shall we do now?" This is what stirs in the heart of vestries and priests when the visitation of the sticky-fingered parishioner is manifest. Usually a few of the faithful get together and in anger and fear set out to nab the culprit.

"But what if it turns out to be the senior warden's son?" one says. "Maybe we ought to just let it go; lock up everything and make sure it never occurs again." But the phantom strikes again, and finally the protectors secretly discuss hiding in a corner to see who it is that sneaks back to "the room" between services. Someone who recently has seen "Perry Mason" gets some invisible powder that will show on the hands of anyone who touches the box, or lock, or what have you; the word leaks out about the powder, and since everyone knows it's there, six people "test it" and rub it all off, no one steals anything, and the church feels very unlike the Church with everyone under suspicion and with clandestine investigations being conducted. No matter how it feels, we do have an obligation to protect the contributions of our people and the property of the church.

Uncomfortable as it is, we often find ourselves trying to catch a member of the church as a common thief.

We would feel less guilty about doing our duty in this regard if we could see that the most important part of the job of finding the guilty one is, far beyond saving money, to help him change his ways in order to save his life and soul. Keeping in mind that this is for the welfare of a person who is stealing as well as for the protection of the parish might help us feel better about trying to apprehend him.

At any rate, either through discovery or his own stupidity, the thief is found out. Then the vestry tries to discuss what should be done, unless it happens to be a vestryman or a member of his family, in which case there are more secret meetings. There are still those who would have us lock everything up to make sure it never happens again. I agree that we should lock things up. But it *does* happen again, in spite of locks. Moreover, there are cases where no locks can help, such as a man's child taking money he has brought home to count. Basically, we have a responsibility to the person caught that far supersedes the protection of envelopes. What are we, as Christians, to do in relation to this person, this man, woman, or child?

We are reminded that this might make us look bad in the community. This is true, and as much discretion as possible should be used, but the rest of the community is fighting the same battle. Beyond that, there is something more important in the life of the person caught than our fear of looking bad in the community — that is the welfare of his soul.

We may also be reminded that the family involved are "regular contributors"

who have given far more than the child has stolen. This ignores the obligation we have toward the person who is grappling with the problem. Often a pious soul quotes, or misquotes, a phrase about forgiving someone "seventy times seventy." This idea is basic to Christian life, but it is aimed at saving our own souls by making us more forgiving, "that we may be forgiven as we have forgiven others." We must differentiate between *our* forgiving people that hurt us, and God's forgiving them. The prerequisite to God's forgiveness is repentance, but there is no requirement that must be met before we are admonished to forgive one who transgresses against us.

This begins to get to the heart of the matter. We are obligated to forgive them and to lead them to receive God's forgiveness; this cannot mean to ignore what they have done. How can they know our forgiveness if we do not confront them? How can they be repentant, and thus know God's forgiveness, without being confronted? Even more painfully, if we do not confront them, what will keep them from thinking they are successful and going deeper into this way of life?

In love and pain, and in as much secrecy as can be accomplished in today's parish, this person has to be led to face his actions and their implications for his soul. He must be helped to find a penitent heart and true forgiveness.

It needs to be said that repentance is not just being sorry. Who would not be sorry when caught, or even when conscience speaks without being caught? The person must be led to see what he has done so clearly that he will determine never to repeat his actions, so that he will start in a new direction. This is repentance, and this opens him to receive God's forgiveness.

A footnote to this whole matter of forgiveness is the great misunderstanding of what happens to a forgiven man. We often think that if a man is forgiven for a deed, that ends the affair, and he is not required to pay for it. This is not so. A man may come home drunk and be forgiven by his wife, but he will still have a hangover the next day. Even so a person may be forgiven by church, and community, and even God, but he will still have to bear pain, and embarrassment, distrust, and bad reputation, and finally the judgment for all his deeds. We are deeply obligated to help him avoid unjust treatment where we can. We must also help him bear the unavoidable painful results of his actions. Finally, we hope to help him know not only forgiveness, but redemption.

Would a man rob God? Yes, he would, and has, and will. The real question is when he does, will we have the courage to confront him, to forgive him, to lead him to repentance and forgiveness from God, and to enable him to be redeemed in the Church and the community?

The Pastoral Call

A clergyman who doesn't know
his flock and sense their need is failing
through ignorance of what his job really is

Anonymous

Our new rector is making a good impression with his preaching and some of the ideas he has for the parish. He seems to be a nice person, too. Of course he hasn't had time to make many calls."

Six months later: "The rector seems to have a new idea about administering a church. He thinks it can be done without making many pastoral calls. He has had a lot of special meetings and there is new life in the parish. Maybe that is the way churches operate now. Of course, I remember the old rector. Calling was the very center of his ministry."

A year later: "Some of the people are very enthusiastic about the rector. Others say they don't like the fact that he hasn't been to call on them."

Two years later: "The rector is a good enough preacher, but he doesn't call."

Three years later: "People are leaving the parish. They don't seem to know the rector. What he does with his time is a mystery. He's asking for an increase in salary but why he should get it I don't know. He never makes any calls."

Four years later: "I don't go to church much any more. Attendance is poor. The rector just doesn't seem to have anything to say. We should have called a man who could preach. That's what we need in this parish. The rector is always quarreling with his vestry and with the altar guild. There are problems of churchmanship, too. He doesn't seem to understand the people."

Five years later: "We just have to get rid of our rector if this parish is to go ahead. I don't know what it is, but the people just don't like him. He seems to

mean well, but you can't be sure. They say he's lazy, or has lost his religion."

Six years later: "We've transferred to St. Swithin's-by-the-Lake. We went there to visit and that very week the rector called on us. In some ways we'll miss our old parish but there's a bad spirit there, and we are tired of trying to feel Christian in that kind of atmosphere."

Who can deny that this story is all too often repeated in parishes throughout the breadth of the Church?

There are many factors operating in such situations. In the remarks I offer here, hoping to invite comment and further discussion of what I think is a major problem in the Church, I will eliminate all of the strictly *personal* factors. I will assume, for example, that this is not a vindictive kind of congregation, but a normal one. I will assume that the clergyman concerned is a sincere individual, genuinely desirous of serving the Kingdom of God to the best of his ability, possessed of better than average intellect, homiletic gifts, and administrative skills. I also assume that he likes people, is socially acceptable, and is within normal limits as far as mental health is concerned. The only unusual thing about him is he does not get out and make parish calls, except in emergencies or when trapped by a particular situation. Presumably he doesn't like to make calls, is afraid to make calls, thinks calls unnecessary and less important than other activities, is lazy, or for some other reason just doesn't do what apparently most of his congregation think he ought to do. Why? That is the question. . . .



RNS

How can a rector remember the children's names unless he has seen them in their surroundings?

First, let me say that I am a clergyman, starting the second year of a ministry. On my desk are 10 cards with names of people I should be out calling on right now. Because I detected in myself a certain resistance to do this task, I decided to sit down and analyze some of my own feelings in terms of the problem as it affects many clergymen and parishes. I don't want my situation to deteriorate to the point of the hypothetical case. Perhaps I can scare myself into making these calls today, and halt the progress of a dangerous disease: *Pernicious calliphobia*.

At the outset I think it should be said that most of today's clergy were exposed in seminary to a certain amount of open-minded consideration of the possibility that the desired pattern of pastoral ministry was changing away from the institution of regular pastoral calling. If a clergyman wants to rationalize his inability to call, he can find ready at hand a number of arguments from some respectable source. For example, in the non-denominational seminary I attended the theory was advanced by one lecturer (contrary to the opinion of five other lecturers who all advocated *much* calling) that the pastor of a congregation "coddled" his people if he called on them as a pastoral duty. The modern church is set up differently, he insisted. The clergyman is an executive and a scholar and a counselor who should set himself to work under conditions of formal counseling, *i.e.*, in his office. In serious illness and other emergencies he may make a call, and of

Continued on page 21

Summer and the Parish

We suspect that the ideal, 100% converted parish of devoted Churchpeople would operate throughout the summer months with a minimum of change in the tempo of its life. The Church school would function, and perhaps even expand its activities into weekday time. Constructive activities of mid-week organizations would continue. The steady round of worship, calling, pastoral work, and evangelism would occupy the time of clergy and laymen with only the minimal adjustments necessary to allow for individual vacations.

This, as we say, might be the ideal. It is not the reality in most parishes in the Episcopal Church in 1960. On the contrary, in large numbers of parishes, a profound torpor is the normal state for July and August.

Professionally, THE LIVING CHURCH has more concern for the Church as it is than for the dreams of the Church as it might be. We are inclined to a skeptical realism rather than a euphoric optimism.

So, we propose to argue for the redemption of the life of the parish in summer on the assumption that revolution is unlikely but reform is possible.

If the summer lull in worthwhile Church activities is evil (and we suspect it is), we still think it possible to coöperate with God to bring good out of the evil. If the conditions of Church life in midsummer are



unhealthy, it is still possible for the parish to find opportunities for good in its ill health, just as sick individuals sometimes do.

Assume three facts: (1) Christian education should be a year-round activity of the parish; (2) it is, in most cases, not a year-round activity; and (3) little can be done in 1960 to continue an active Christian education program throughout this summer.

Even in this unpleasant trilogy of facts, there is room for the production of real good for the Christian education program in the parish. The pause in the program creates an opportunity for advancement.

Suddenly, overworked clergy and teachers and directors are freed from worry about next week's classes. There is time to consider various alternative types of materials and teaching methods. There is time for

long-range planning, for teacher-training, for some broad reading in the field of Christian theology and Christian work. There is time to reconsider individual teaching assignments and to spend the time to search out and recruit better teachers. There is time to go back over the last year's experience and note points of strength and weakness in the program as it has been.

There is also time to consider the physical arrangements and the physical equipment of the Church school. Empty rooms should incite the staff of the parish to clean-up and paint-up, to modernize the lighting and reform the ventilation. Rickety furniture can conveniently be repaired or consigned to the perdition of a handy bonfire. The audio-visual equipment can be checked and brought to peak operating efficiency.

We would hope that someone would give thought to the adequacy of the space assigned to different classes, to the rooms' adaptability to the special needs of groups, and to adherence to sound safety engineering principles. It is a not uncommon thundering contradiction of all principles of Christian concern for the welfare of the children committed to the charge of the parish that they occupy rooms full of hazards and lacking in means of quick evacuation.

What the summer lull can mean in the way of good for Christian education can be paralleled in other areas of parish concern. Does the rector go on vacation? Fine! Maybe the curate will get a much-needed chance to preach. Or, if there is no curate, maybe the congregation will be blessed with new insights given it in the preaching of a supply priest.

And if, sometimes, neither curate nor supply priest can supply the full, rich round of the Church's liturgy during the rector's absence, perhaps great good can come from the intensive use of lay readers. Certainly their labors will benefit the lay readers themselves, and it is not unlikely that their witness to their faith may benefit other members of the congregation.

One of the facts of an American summer is mass movement. From the parish, people go out in all directions — to seashore and mountains, to the lakeside cottage and Uncle Joe's farm, to Europe and Alaska, to metropolis and village. But if parishioners go, the members of other parishes come, and the parish has the opportunity to draw (through intelligent, evangelistic publicity) the traveler from the filling station and motel into the house of God.

The parishioners who go forth have themselves many real opportunities to serve their God and enrich their life in the Church. Reasonable preparation can provide the traveling family with knowledge of the location of Episcopal churches along their route, and, the speed of modern cars being what it is, there is seldom a valid reason for missing church services on a motor trip. If the traveling Church family sometimes is led to worship in a parish where churchmanship is different from that of its home parish, it is almost certainly a good thing!

For the vestry and the building and grounds committee, summer should be a time of joyous labor. Now is the time to paint, and fix the furnace, and do that delayed masonry job, and reputty the storm

windows, etc., etc., etc. It is also the time for some hard and realistic thinking about the budget of the Church and the ways of meeting it.

Finally, the life in the community continues. Issues confront people. Disease strikes. Accidents injure and kill. In slum and suburb, in hospital and jail, on the beach and in the factory, human lives and human souls are imperiled, human needs become evident.

Not all of these needs can safely be put over to the pastoral agenda for September.

In this area of concern, as in the area of worship, there is no valid reason why the laypeople of the parish cannot serve usefully to minimize the effect of the absence of vacationing clergy. And if they so serve during the summer, they may discover that they have a vocation to serve in this way in the other seasons of the year.

These are only a few examples — many more can be cited.

They are enough, however, to make the point we started to prove: that the pause in Church life during the summer, though it may be bad in itself, can be transformed through the power of the Holy Spirit working within ordinary Churchmen into a time of great good and great spiritual advance.

HISTORY WITH US

The Glorious Word, with steady eyes reflecting
The beloved image, spoke: "Feed my sheep."
Grief cleared the mind to acceptance.
Companioned walls, then, rang with clamor;
Heaven assaulted eleven mere men,
Burned into brilliant dissonance.
The words were heard; the loved one defined the design.
Images ascended co-inherently;
Blood twanged to the abstract score,
Fitted itself to the boundless vertical stock,
Stretched wide to the ultimate curves.
The straight line straitly
Enclosed man in the infinite arc,
The infinite arch of Love.
From the continents Dark,
To the continents White,
Quick-bright flowed the sound, the sight.
The might surged over the lands, the men, the ages —
Till today: in the streets the stages continue, and
More, in the living-room, where words are exchanged
In ceremonial design
For better, for worse; till death to life,
In pairs of eyes, where lies
The steady line, the quiet birth,
The syntax just so, so just.

LAWRENCE R. DAWSON, JR.

Clergy Are Not Alone

For the third successive year, the council of the diocese of Southwestern Virginia has been unable to arrive at a decision to operate young people's conferences at Hemlock Haven on either a segregated or unsegregated basis. A majority of the clergy have consistently voted for conferences open to all young Churchmen, while a majority of lay delegates to the council have favored some form of racial segregation.

It is easy to read into these facts the interpretation that a simple, clear-cut division between clergy and laity exists in the diocese. But to do so is to exclude from the record some very striking evidence to the contrary.

As our news report on page 6 shows, two substantial groups of lay people in the diocese of Southwestern Virginia have gone on record in support of conferences open to all young Churchmen, regardless of race.

Two successive meetings of the diocesan House of Young Churchmen have expressed by overwhelming majorities the willingness of the young people to take part in conferences which are racially inclusive. We find it significant that this attitude is taken by the group which is directly and immediately concerned with the problem. Their vote was no pious statement on a distant issue, but an expression of their view on how their own Church lives should be lived here and now.

A more recent evidence of lay support of the open-conference position is the record of the annual meeting of the Episcopal Churchwomen of the diocese of Southwestern Virginia, which met simultaneously with the diocesan council last month. Acting on a resolution presented by a parish group of Churchwomen, the annual meeting voted by almost a two to one majority to advocate youth conferences at Hemlock Haven open to all young people of the diocese.

It seems very significant that the two groups whom segregationists claim to be specially concerned to protect — young people and women — seem, in Southwestern Virginia, to feel that the segregationists' way of protecting them is undesirable.

The opinions of the young people and the women have not yet persuaded the majority of lay delegates to diocesan council to change their minds. But the question is now, clearly, not one of a disagreement between clergy and laity. It is, rather, a disagreement on which the majority of the clergy, the organized Churchwomen, and the organized young Churchpeople are united in opposition to the majority of the men sent by vestries as delegates to the diocesan council.

The problem is not resolved. The lay majority of the council has the power to block constructive action toward open conferences. But we find the situation hopeful, for we never underestimate the power of a woman or — in youth-conscious 1960 — the power of a teenager.

We congratulate Bishop Marmion and his clergy upon their acquisition of most powerful allies!

Jazz

by Charles Roe

Those of the Elevated Eyebrow Conservatory of Music may now, if they wish, leave the room.

Since both composers represented here today have something to say in direct relation to the Church, it is my conviction they should be fairly heard.

Let me say first, I am avowedly and strongly traditionalist. But even I recognize that the liturgy we sing . . . or read . . . today is the product of evolution over a very long period of time. Moreover, in another long period hence it will have evolved into still other forms which would sound strange in the ears of the 1960 Churchman.

The two recordings we examine here will shock many and create consternation in a few.

Young (30) Edgar Summerlin, Texan, composer, and budding Ph.D., feels so strongly the need for the Church to speak in the vernacular and with a new voice that he has written "**Liturgical Jazz**." It is actually the order for Morning Prayer and differs only slightly from *The Book*



of *Common Prayer*. The program notes on the record jacket explain this by saying that the original around which Mr. Summerlin wrote was a liturgical order sent by John Wesley, priest of the Church, and founder of Methodism, to the organizing conference of American Methodists in 1784. That Methodism has long since departed from the Church and Wesley's intent is bountifully evident in this.

Mr. Summerlin has scored his work for a small combo and has dipped liberally into the jargon of jazz to express himself. But, devotees to the contrary, jazz in and of itself has little to say and seeks to say it in grotesqueries and trite atonalities. Thus, seeing itself as a revolutionary by scorning the conventional construction, jazz shouts its defiance and stubbornly maintains its right to act as the spokesman for the age; a right it has not yet earned because it rejects basic precepts. Contemporary music is a different kettle of fish when and if it strives to say something serious seriously.

There are interesting and occasionally

promising moments in "Liturgical Jazz." At the very outset of the prelude Mr. Summerlin seemed about to say something but he failed to maintain his point and it soon broke down into jazz for the sake of jazz. Again, in the Gloria Patri, he seemed about to rise to the moment. This, too, petered out into a banality. Reader Roger Ortmyer, ordained to the clergy of Methodism, even included a sort of thumbnail sermon (devoted to a plea for the work in hand) but seemed to be at sea in the Office of Morning Prayer.

This I may certify, there is no foot-dragging in this office. You keep step with the troops or you get trampled on from the rear.

In short there is more of the Methodist Camp Meetin' than Methodism and still less Anglicanism here.

This next has been dubbed the "**Jazz Mass**" and many and vehement are the opinions, 'fer and agin,' it has drawn.

The Rev. Geoffrey Beaumont's "**20th Century Folk Mass**" (c. 1957) is at least partly a matter of individual taste. But it is NOT a Mass in jazz. Mere syncopation is a device utilized by jazz, but it is a device swiped from the classicists of bygone eras. Fr. Beaumont, a man of accomplishment in other fields as well as the ministry, used syncopation and a host of other contrivances of the composer crafts in his work . . . ranging from a jarring Latin beat for the Kyrie and Agnus Dei to a quite effective Latin (Roman) chant for the preface to the Sanctus and again briefly for the introduction to the Our Father, with a lot of J. Rank and Hollywood in between.

Here again I was disappointed when, with a ringing fanfare at the Introit, I was prepared for something which failed to materialize. I strongly suspect that both Fr. Beaumont and Mr. Summerlin feel something of the same disappointment. They just don't come off.

In neither case, however, can we dismiss these works with a shrug as "trash." Even my own parish priest, himself an ardent opponent of the long hair, and the comment of three teen-ers of the Hamburger'n' frenchfries school does not cover the field: "Well, it's different."

These two, "**Liturgical Jazz**" (*Ecclesia Records*) and "**20th Century Folk Mass**" (*Fiesta Record — FLP 25000*) are different but I believe they represent a sincere effort on the part of Fr. Beaumont and Mr. Summerlin to deliver the immemorial message of the Church. Both are steps in the evolving of liturgical music, a process that has been going on for lo, these many hundreds of years. As such they rate a place in any library of the music of the Church. They will not in our time replace the traditional but what we shout down today as radical may one day be accepted as traditional. It has happened before.

What these two men have to say is important; they fail only in not saying it importantly.

A Modern Fable

by the Rt. Rev.

Frederick J. Warnecke, S.T.I.

Bishop of Bethlehem

There is an old established firm in one part of Pennsylvania that has outlets in many of our cities and towns. It offers a fine product and is known for its good service. Rather strangely this company has no sales department. Encrusted with tradition, many of its dignified executives disparage "selling" as though somehow is not quite in keeping with the ideals of this company. The founder of the firm insisted on vigorous salesmanship when he was getting the company started. But though he is honored, his methods are now largely ignored.

So the firm begrudges what it spends on advertising. Radio has only been used sparingly and television not at all. Its stores are neat but generally are dated in appearance. Their signs tend to be small in size and dignified to the point of being hard to read. Sometimes an imitative antique appearance is cherished as a matter of prestige.

The company does try to take care of its present customers. Indeed, rivals say that it coddles them. Most of these customers have dealt with this firm all of their lives and are quite satisfied with its old-fashioned ways. They see no reason why it should change. Indeed, they resent expansion, feeling that it may somehow affect the service they receive. Dealing with this venerable firm is valued as an indication of one's good taste and status. It is rather like belonging to the right club!

Occasionally a new customer wanders in. No fuss is ever made over him. If he is persistent, he may be served. If ultimately he opens an account, he, too, will probably sink into the comfortable ways of this distinguished firm. Few ponder that the founder introduced radical and even revolutionary practices into the conduct of this business and was notably tactless in dealing with some of his customers.

From time to time a customer has an uneasy feeling of impending difficulties ahead. Modern America rushes excitedly on and crowds pass the doors of this company with never a second look. Old customers die and are not replaced. The industry is growing, and while competitive firms show large annual growth, this firm scarcely shares in this new business.

Do you know the name of this strange company?

Reprinted from *The Bethlehem Churchman*.

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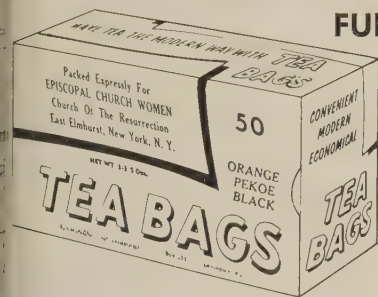
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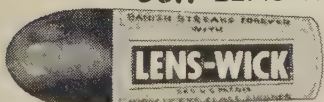
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Continued on page 20

BOOKS

A New Wave

GOD'S COLONY IN MAN'S WORLD. By George W. Webber. Abingdon Press. Pp. 155. \$2.75.

There is a "new wave" evident in Christian writing and publishing. We are being given more and more books which mince no words about churchly sins, which clearly call for authentic Christian witness in our own age and culture, and which attack the soft, subtle processes by which the Church today is "evangelized" by culture.

These books are calls to Christian action — to be preceded by Christian repentance and followed by abandonment (without thought of "failure" or "success") to the will of Jesus Christ. The books, grounded in biblical theology, are not esoteric but relate sharply to the parish, the layman, and the immediate "Christian life."

A new book exemplifying this "new wave" of Christian writing is *God's Colony in Man's World*. It relates the founding and experience of the East Harlem Protestant parish in New York City to the whole Church's contemporary struggle to rediscover the nature of the Chris-

tian community and the very mission of the Church itself.

The author, George W. Webber, is not concerned with chronicling the story of the celebrated Protestant witness in Harlem; rather, he is discussing quite fundamentally Christian community and Church mission, and basing his conclusions on the actual life of the work in Harlem in which he has participated since its inception in 1948.

The Harlem parish work has been characterized from the beginning by several basic assumptions, he tells us: (1) the idea of a store-front church; (2) the need for a group ministry; (3) the decision to participate in social action. The East Harlem Protestant parish has surely been involved, in a most strategic and committed way, in the problem of "communicating the Gospel" or "evangelism." Mr. Webber has a good deal to say in this book about the scope and nature of this involvement. One far-reaching conclusion is:

"Part of the frustration of much that the Church does in our time may come from the fact that it is engaged in the wrong fight, giving its energy to battles that are finally irrelevant."

Mr. Webber rightly sees that the Church in our world is involved in a "radical missionary situation" yet persists in evading the sharp demands of mission often by ironically speeding-up the very ma-

chinery of mere "recruitment." He is speaking to us, not superficially, but out of the depths of the searching, painful, joyful experience of his years in the Harlem work. So he cuts to the heart of the matter: if the Gospel is to speak with power in our kind of culture "it must literally bring people from death to life."

Several Anglican priests have influenced Mr. Webber at key points in his thinking and experience, judging from his book. One is the Rev. C. Kilmer Myers, long identified with the inner-city mission of the Church in yet another part of New York. A second is the Rt. Rev. E. R. Wickham of the Church of England (the former industrial missionary in Sheffield) who has called for the Church to stress "the secular relevance of the Gospel." A third is the Rev. Canon Ernest W. Southcott, vicar of St. Wilfrid's Church in Leeds, England, who has pioneered in his parish in the development of the "house-church." His emphasis upon the Holy Eucharist seems to have made a profound impression upon Mr. Webber.

The greatest value of Mr. Webber's book is his confrontation of Christians in ordinary parish life by profound biblical and theological questions concerning the worship of the Church, Christian community, Christian service, evangelism, and the role of the layman in the Body of Christ.

MALCOLM BOYD

"MONEYMAKERS"

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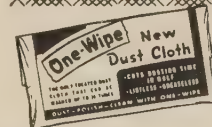
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PASTORAL CALL

Continued from page 15

course, he visits his shut-ins. But he never just drops in on a family to make a parish call.

Further, he contended, a man can't possibly set up the machinery of a modern parish without top level executive procedure from his office. The pastor is a group dynamics engineer who works by bringing responsible people into his office for consultations, out of which they organize to build the parish fellowship. Ideally, all members of the parish would be social friends and would visit one another and thus build the good will of the community informally. The clergyman has a full day's work to do in his office, in hospital visiting, and in going to meetings. He lowers his dignity and misuses himself if he is expected to go about making parish calls, which tend to become mere social formalities, something the minister has to do lest people feel justified in not paying a call" at his church service.

There is something in this theory, and that's why it is an insidious factor when the clergyman gets caught up in an impulse to rationalize.

Then there is the example of clergy who seem to have been successful with a strong institutional program not backed by parish calling. Most of these, however, work among people who have no Church background with a tradition of calling or who rebel against one man's overpersonalized ministry.

The young couples who come into church life through active "Mr. and Mrs." clubs actually are getting a pastoral service from laymen who assume part of the minister's function. All too often the calls a clergyman makes are not distinguishable from the kind of call a layman could make. So why shouldn't the layman make them? "Visitation evangelism" on the part of teams of organized laymen are often effective. Yet in a parish I served, visiting clergy went out with some of the teams of laymen and produced results 100% better than the teams who had no clergyman along.

Ultimately the answer to the claim that you can get your laymen to do the calling is that you can't get them to keep it up long unless you do it too. The best way calling comes when there is good clerical calling.

The clergyman of a medium-sized parish often looks at the big parish or cathedral and sees what a fine administrative procedure is set up, with the rector or dean able to give time to over-all development of program, including carefully planned series of sermons, because he has curates or canons to do the "routine" pastoral calling.

The answer to that is that the medium-sized parish won't get to be a good-sized parish unless it is first a correctly run medium-sized parish. It can't be that un-

less the rector calls. Some clergy go down to defeat by wishful thinking. They sit in their offices imagining they are deans. Maybe they would make good deans, but they aren't deans. So they have to get out and call.

Sermons in the medium-sized parish are good ones if the rector has called recently. They are generally dull, no matter how scholarly, if the man in the pew doesn't know his rector. There are of course some exceptions to this rule.

Vestrymen and heads of parish committees are usually reliable if the rector has talked plans over with them in their homes. Only a few are reliable when they have but an official relationship to their priests and do not think of him as a personal friend who has been in their homes.

Children respond to clergy who come around and see their toys or the birdhouse they have been making. They are then less likely to rebel at going to Sunday school. Children who know and love their rector are his best advocates when it comes to the question of whether a family will make it a rule to go to church every Sunday. And how can a rector even remember all their names, unless he has seen them in their homes and can identify them with their surroundings?

One of the most awesome experiences a clergyman has is to have some child reveal that the minister is confused in his mind with Jesus or God. Parents of course should provide correct orientation on this point, but suppose they don't do so soon enough. Suppose a child feels rejected by God because a priest, often seen around church, never seems to know him? Something similar can account for many adult men who are determined not to attend church, without themselves knowing the reason why. Clergy have to remember, too, that in a sense we must be "little Christs" to other people, where witnessing to the reality of Divine Grace is concerned. Christ's availability to people in need, when they call on Him in prayer, can be dramatically denied in the minds of many people, children and adults, when the representative of our Lord seems not to be available. Of course he is available in his office. But a clergyman who doesn't have it on his heart to know his flock and sense their need before they themselves are aware of it, is failing through ignorance of what his job really is.

We often say glibly that the ministry is the most demanding of tasks, and then we turn around and expect conditions comparable to other professions. Perhaps the laity respect our offices more than some of us do. Some of our laity might have been priests, had they not seen what is needful and felt inadequate to it. They are frustrated and shocked, and sometimes behave in an irrational manner, when they see a priest's indifference to the task of keeping informed about the spiritual state of those entrusted to his care.

Now a little on the other side — if there

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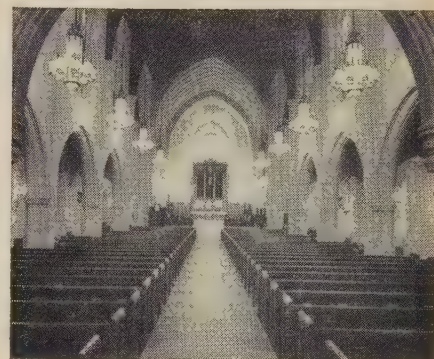
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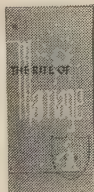
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is anything to be said, and I think there is.

Many people have a stereotyped idea of a kind of pastoral call which no sane priest today would ever make but which they have read about in novels. This is all mixed up with notions of a priest as a kind of judge or even an avenging angel, writing down in a black book such sins as the leaving of a pair of stockings over a chair in the dining room, or having hair in curlers at two in the afternoon.

Fortunately this sort of thing is fast disappearing. Clergy are accepted more naturally, yet a minister may call and discover a mixture of resentment at his calling when the householder was "unprepared," and chagrin at being "caught," in the act of normal rather than Sunday style living.

Some clergy warn in advance, either specifically or by indicating in the bulletin that they will be calling in such and such a neighborhood this week. Some use alphabetical technique so that Mrs. Snifflett can be reasonably sure the rector will call tomorrow afternoon when Mrs. Smith tells her the parson has been there today. This creates an unnatural situation. In some ways it is more courteous. In other ways it is like inviting yourself to be fussed over. What do you laymen think about that? Would you rather the minister called in the evening, or the daytime? Would you rather have him notify you in advance, or not? Do you husbands like to have the rector call at your offices, at your factories?

Then how long should a call be? A priest is supposed to have the skill to sense what is right for the occasion. But what opinion do lay people have about it? How social and how "spiritual" should the call be? Should the parson pray with the family? Ministers usually know how to sense these things in individual cases. But it isn't easy, and if they can do it the right way you laymen should respect them for it.

An important aspect of the problem is the transient character of so many communities today. People seldom pay social calls on new neighbors, or in fact on anyone. In many areas a call is resented as an intrusion. The Church has to be meticulous in observing codes of consideration and courtesy, mistaken as those codes may be. Always we must express charity and that means courtesy. On the other hand, with many communities deprived of the pleasant custom of social calling, a visit by the one person who may be able to do this sort of thing — the rector — is often especially appreciated. Again, such calls, made during the day to housewives, are often resented by husbands. The clergyman knows himself but they do not know him, or even the real business he has with their families.

All of which adds up to the fact that there are enough cases of a call being a mistake, to give a clergyman ammunition for that rationalizing mood.

Diary of a Vestryman

The Postulant

(fiction)

by Bill Andrews

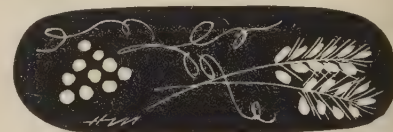
June 8, 1960. The rector has begun to hold Communion services on all Prayer Book holy days at 5:45 — just after the most crowded commuter train from our metropolis disgorges hordes of home-bound office workers. Today being Ember Wednesday, I attended.

There were about a dozen people in the chapel, perhaps half of them commuters. The Langstrom sisters were there of course — they attend everything at St. Martha's including the funerals. There was one housewife and three teenagers.

One of the latter, Bart Mason, served as acolyte. It was the first time I had seen Bart in a couple of years, and I noticed that he seemed to have matured in appearance and manner. But I confess it was something of a shock when Fr. Carter before the Prayer for the Whole State of Christ's Church, asked our prayers for "Bartholomew, who this week began his postulancy."

Before my mind's eye flashed the memory-picture of a day, not long after I was confirmed at St. Martha's, when I had occasion to grab a 15-year-old Bart by his jacket and haul him off Billy Smith, whose face Bart had been pounding with more fury than skill.

The image of this snarling, brawling adolescent being transformed into a priest of the Church startled me. But the Bart Mason serving at the altar this evening



was a straight, steady, clean-cut young man. Even so, I was surprised to learn he had graduated from Hobart and was entering seminary this fall.

I shook his hand warmly after the service and wished him well. He thanked me quietly.

I stopped in the parish office for some budgetary data, and Fr. Carter asked me how I felt about the news of Bart's venture toward ministry. I expressed my satisfaction. "You know," Fr. Carter said "he's only the second postulant this parish has produced in 12 years!"

"What's wrong with us?" I asked. "A parish this size ought to send many men into the ministry."

"It should," my rector agreed. "Have you ever talked to your Johnny about the ministry?"

"That's different," I said.

"Is it?" asked Fr. Carter.

BRIEFS

LIGHT IN DARKNESS: The Rev. Harry J. Sutcliff, executive director of the Episcopal Guild of the Blind, New York City, himself blind from birth, spoke to the Catholic Union of Chicago on May 12th. Mr. Sutcliff pointed out that one of the greatest works of the guild is giving spiritual guidance to those who are going blind and are faced with the adjustment to a useful life of blindness. The guild furnishes Braille books to sightless men and women of all creeds and races and provides for medical assistance to those in danger of losing their sight.

RAIN NO DAMPER: Despite a steady drizzle, the Rev. James W. Kennedy, rector of the Church of the Ascension, New York City, preached the first of six scheduled short sidewalk sermons. Addressing a congregation of 12 passers-by outside the church, he said that if the New York Yankees could finish an overtime ball game in the rain, he could speak the word of God under the same conditions.

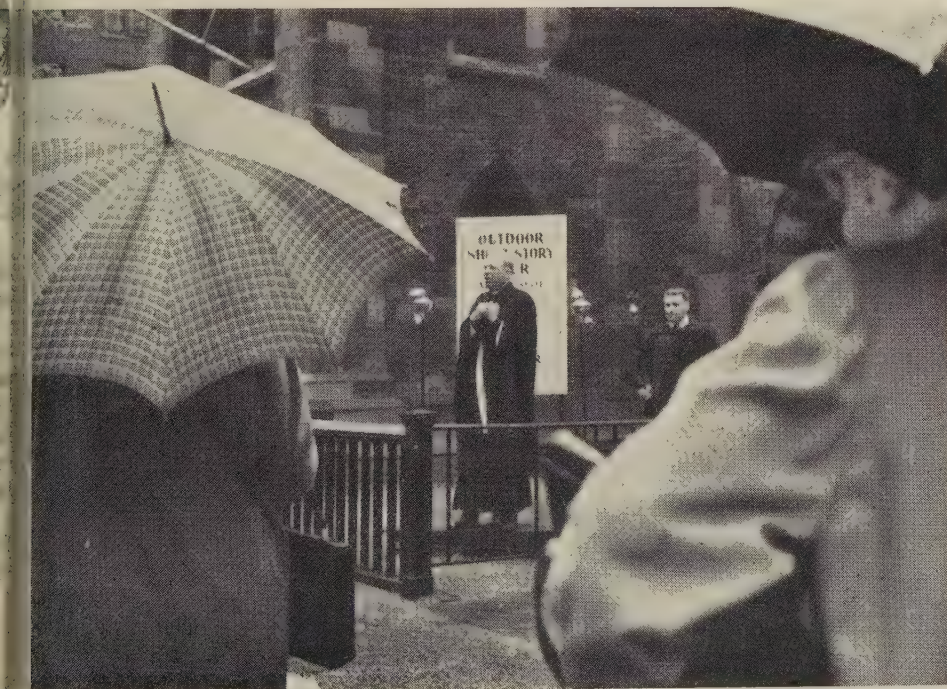
ORTHODOX MEETS JEW: Archimandrite Augustin, head of the Russian Orthodox Mission in Israel, recently visited Hebrew University, Jerusalem; later conferred with Dr. Yitzhak Nissim, Chief Rabbi of Israel in a "lengthy" discussion of religious matters. [RNS]

ANONYMOUS LAUNCHING: A gift of \$4200, from "an anonymous Anglican priest," has launched the Building Aid Fund of the Church of South India. The fund will be used to underwrite up to 50% of the needs for church construction.

DR. NIEBUHR TO RETIRE: Dr. Reinhold Niebuhr is to retire as senior professor and vice president of Union Theological Seminary in New York, sometime this year. A proposal has been made that a professorship of social ethics be established at the seminary in his honor. Dr. Niebuhr is a member of the editorial board of *Christianity and Crisis*.

LOSING THE RACE? According to a recent interdenominational survey presented to the Board of American Missions of the United Lutheran Church, Church membership in the United States is steadily losing ground in a race to keep up with the expanding population. Every year 1,000,000 persons are being added to the 66,000,000 Americans who claim no religious affiliation. In 24 states, more than half the total population live without religious affiliation while in 110 counties 80% of the people are similarly unaffiliated.

TWO TRACK TOWN: The Rev. Stanley F. Hauser, rector of Zion Church, Charles Town, W. Va., presented a pessimistic picture of Charles Town, the "two track town," to an institute on gambling, sponsored by the department of Christian social relations of the diocese of Pennsylvania. According to Mr. Hauser, the two race tracks which border the town, and operate 208 days of the year, do more harm than good to the permanent community of 5,000 people. Mr. Hauser expressed concern for the horse race question was in reference to an upcoming vote in 14 Pennsylvania counties, including three within diocesan territory.



New York Times

The Rev. James Kennedy: If the Yankees can, so can I.



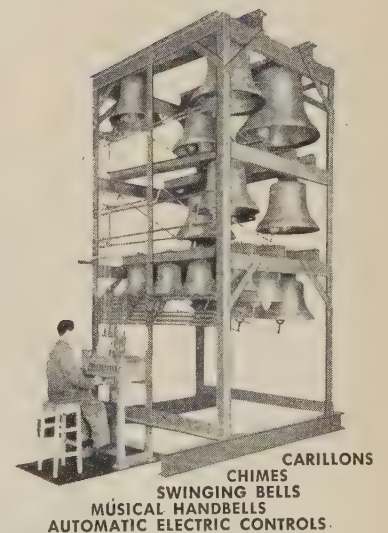
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INTERNATIONAL

Continued from page 9

Islands Bishop

The Ven. Harold Beardmore, since 1952 Archdeacon of Basutoland, will be the new bishop of St. Helena. The South African diocese, comprising the islands of St. Helena and Ascension, should evoke memories in the new bishop, who was for many years a British naval chaplain, and served as dean of Trinidad.

CANADA

Plea for Autonomy

More than 2,500 Eastern Orthodox priests and lay leaders at a "Manifestation of Orthodoxy" meeting in Toronto, Canada, were urged to free themselves from administrative links with their mother Churches in Europe and Asia Minor and "become wholly Canadian in outlook and ecclesiastical matters."

The appeal by Dr. S. W. Sawchuk, a Ukrainian Orthodox priest of Winnipeg, Man., was addressed to the 120,000 members of the various language-group Orthodox Churches in the Toronto area.

Dr. Sawchuk charged that because each group regarded itself as an integral part of its mother Church in the old country, there was never any very solid front exhibited by the Orthodox Churches in Canada.

Labeling the Orthodox hierarchy in Russia as only "a mouth-piece of the Communists," Dr. Sawchuk said the influence of that Church in the world had diminished considerably, mainly because of its domination by the Reds in the Ukraine, Russia and the satellite lands, as well as in non-Communist lands in Europe and Asia Minor.

"All Orthodox Churches in the country should consider themselves autonomous, territorial Churches without any outside ties," the priest said.

Last January a local group was formed, called the Eastern Orthodox Council of Metropolitan Toronto. Its chairman, Archimandrite Gregory Abboud of St. George's Syrian Orthodox Church, Toronto, was chairman of the "Manifestation of Orthodoxy" meeting. [RNS]

SCOTLAND

by the Rev. THOMAS VEITCH

Stock-Taking

May is a month of stock-taking in the Scottish Episcopal Church, for it is in May that the Blue Book and the Red Book are issued. The Red Book is the year book and directory which contains a description of each charge and a biography of every clergyman, besides much other data about the organizations and activities of the Church. It is almost a history of the

Church for the year. The Blue Book is the annual report of the Representative Church Council and is the financial history of the Church for the past year and a record of the work of the various boards.

From the Red Book we learn on March 1st, 1960, there were 293 clergy on the active list, of whom seven were bishops, 177 incumbents, and the rest priests in charge of missions, curates or supernumeraries. Some six clergy have deserted parish life for teaching appointments and nine clergy have retired, but 12 deacons have been ordained. Four churches have been closed.

From the Blue Book we learn that there are 101,500 members of the Church, of whom 56,027 are definitely communicants. There is a drop of about 6,000 in the first figure and a rise of 1,000 in the latter.

The average giving is very poor indeed; there is a shortage of clergy; and there is far too little money to begin to touch the problem of the new housing areas.

Motions and Amendments

The Representative Church Council met this year in Dundee, the cathedral city of the diocese of Brechin. The highlight of the gathering was as usual the service held in the cathedral of St. Paul on the first evening of the meeting. This year the preacher was Bishop Bayne.

Much of the council's time is spent on routine reports, and it has been deplored that in recent years debates have been few and uninspiring. This year there was change. Three subjects brought members to their feet and so much argument was there at times, with motions, counter-motions and amendments before the house that the primus had a most difficult task as chairman—the difficulties being increased by the fact that he was sitting above and behind most of the speakers.

The first subject was the proposal put forward by the executive of the council that the Episcopal Church should start a monthly newspaper. The executive had been asked to investigate the possibilities of doing so by the Overseas Mission Board who felt that with the demise of the *Scottish Churchman* last year the Church has lost all means of communication within itself and has no vehicle by which it can convey its views to the world.

The executive had appointed a small committee to go into this and was now applying to the council to see if any such scheme would be backed up by the Church as a whole. The proposals were somewhat badly worded, and the result was a very confused debate. Many members were in favor of a paper no matter what it cost. Others were afraid to risk losing money on it. The need was obvious, but many difficulties were brought up. The vote was a decision to refer it back to the committee for a year. The vote, however, was not on a very clear issue, so next morning the matter was re-

opened and the assembly was asked to say simply "yes" or "no" as to whether they wanted a paper, and the "ayes" were practically unanimous.

The second issue was the matter of employing professional fund raisers in a campaign for increased giving. The point was made that not only had funds increased by this method, but more people were attending Church because of the campaigns in various districts.

But the council obviously had an uneasy feeling that there was something unworthy, almost immoral, in paying anyone to raise money for the work of the Kingdom. Ultimately it was decided to leave individual charges to make up their own minds on the matter.

The third issue was clergy salaries. The Joint Board for Clergy Stipends and Home Mission Work stated bluntly that they saw no prospect of being able further to increase the minimum stipend, now standing at \$1,800 per annum. Indeed, they questioned if they could even keep this up.

The debate which followed was moving and serious but did not come to much as the money was not available and nobody seemed to know how to raise it.

No Support

St. Margaret's School, Aberdeen, has been closed. The reason is mainly the movement of population from the area, and the fact that Episcopalians make no effort to support the Church school. The children at present attending the school are being transferred to one nearby and arrangements have been made for them to attend church once a week and on Holy Days.

Not a Sufficient Reason

The perennial problem of what to do about marriages in Lent has come up again this year. In Britain the problem is aggravated by the fact that the tax year ends on April 5th, and there is usually a rush to get married before this date so that men can claim tax relief for the preceding year as married persons. As a guidance to his clergy Bishop Warner of Edinburgh has sent out the following directive:

(1) The Lenten season is traditionally a time when the Church has discouraged marriages.

(2) In no circumstances will exceptions be made in future in favor of a marriage in Holy Week which includes the Saturday before Easter.

(3) If the priest considers that there are circumstances justifying allowing a marriage in Lent he can apply to the bishop for permission, duly detailing the circumstances. Particularly, the fact that being married before April 5th is a financial advantage is not alone a sufficient reason. Persons desiring to have this benefit can surely make arrangements for marriage before Lent begins.

Education

The Rev. D. O. Noble, rector of St. Michael's, Helensburgh, has been elected convenor of the Board of Education in succession to the Very Rev. W. P. Shannon, provost of St. Andrew's Cathedral, Aberdeen. Mr. Noble has been in charge of the sub-committee responsible during the past two years for the publication of the Scottish Episcopal Church Booklets.

CIPBC

Evangelism Planned

Plans were mapped for stepped up evangelistic effort in the Anglican Church in India by an advisory committee on missionary planning at its first meeting, in Calcutta.

The committee was set up by the General Council of the Church of India, Pakistan, Burma and Ceylon, but at present plans apply only to India for political reasons.

Issuing a "call" for all members and parishes of the Church to take an active part in its mission, the committee urged an annual "Week of Witness" in every parish and appointment of congregational "missioners" to stimulate interest in missionary work. It recommended a national conference on production and translation of Christian literature and a survey of educational and medical work in all dioceses, as well as consolidating information on pilot projects of lay leadership training.

[RNS]

IRELAND

Hawking the Wares


By action of the General Synod of the Church of Ireland, church notice boards are now to proclaim the Church of Ireland's Anglican status, "to make it obvious to Anglicans who come from outside Ireland that the Church is one where they will find a service of a type to which they are accustomed."

In its recent meeting the Synod also took first steps toward provision for observing St. Columba's Day in the Irish canon. Action is necessary at next year's Synod also to make official the commemoration of the missionary and founder of the Community at Iona.

Bar and Threat

The Most Rev. James McCann, Archbishop of Armagh and Primate of All Ireland, told the General Synod of the Church of Ireland recently that "the color bar" was one of the two greatest problems facing mankind at this time. The other, he said, is the nuclear arms threat to civilization.

Noting that racial conflict in many parts of the world had been "pin-pointed for all" in South Africa's recent race riots,



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Chaplain: Rev. Freedom Wentworth II,
gen. sec'y, E.P.F.

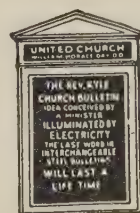
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Archbishop McCann announced that the Church of Ireland would observe May 31st as a day of special intercession for the people of South Africa.

The future of humanity, he stressed, demands international agreement on banning "the most terrible of the modern weapons."

"While we cannot as Christians rest satisfied until there is an agreed policy leading to total disarmament," the archbishop said, "we must not cease to pray earnestly for the peace of the world."

[RNS]

Import

An African Anglican clergyman from Mombasa, Kenya, has been scheduled for a year's duty as assistant to the rector of St. Peter's, one of the most select Church of Ireland parishes in Belfast.

He is the Rev. Edwin Adinya, whose wife and children, now grown-up, will remain in Kenya during the 12-month period.

Dr. R. S. Breene, St. Peter's rector, said the appointment had been received "very amiably" in the parish of 650 families.

[RNS]

WEST AFRICA

As With Moses

Bishop Odutola of Ondo-Benin, Nigeria, has said that when the West African nation achieves her independence from Britain on October 1st, the only difference will be that the missions will be less in evidence and the Christian Church more in evidence.

In Nigeria's predominantly Moslem population of 35,000,000 there are some 275,000 Protestants and 1,250,000 Roman Catholics.

Bishop Odutola, who is the retiring president of the Christian Council of Nigeria, told Church leaders that "as we have had to give a lead in the past in certain respects, and we have done so successfully, so the country will expect us to continue."

He said the Church can count on the promise God gave once when leadership passed from one hand to another (Moses to Joshua): "As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee. Be strong and of a good courage" (Joshua 1: 5, 6).

"The comparative ease and calmness the Church has been enjoying may be due to the Pax (peace) Britannica imposed on Nigeria," he said. The bishop called on the council to "issue a clarion call to all our members to go out like Abraham from their present environment of bribery, corruption, and belief that politics is a dirty game, to the land where God is the first, our fellowmen second, and ourselves last."

[RNS]

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CONVENTIONS

UPPER SOUTH CAROLINA

Deeding and Indenture

The convention of the diocese of Upper South Carolina met at the Church of Our Saviour, Rock Hill, S. C., May 3d and 4th. In his address to the convention, Bishop Cole of Upper South Carolina called attention to the great missionary opportunity in the world, and particularly in the diocese, with the rapid growth in population in many areas.

The convention adopted the 1960 budget of \$212,889.75 — \$43,425.50 for diocesan expense and \$169,464.25 for mission programs. A proposed budget of \$225,077.75 for 1961 was also adopted.

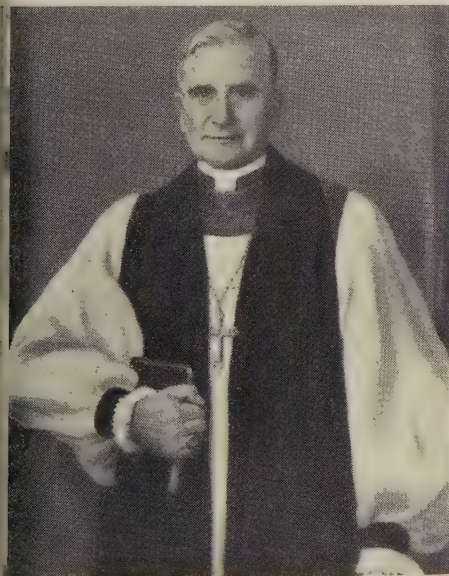
The convention also:

- ✓ Commended the executive council for its work during the past year, especially in the purchase of property and the erection of a diocesan headquarters building in Columbia, S. C.

- ✓ Approved a resolution (which was sent to the governor of the state) asking for the abolishment of the "deeding and indenture of children" in the state. [For many years the law in South Carolina has been that a child may be adopted by or through child welfare agencies, or physicians may arrange for adoptions without the necessity of going to welfare agencies. When a child has been adopted, papers are issued as a deed; therefore, a child is treated in the same manner as a piece of real estate. For some years many agencies in the state have called upon the legislature to change the law and make adoption possible through legal agencies only.]

- ✓ Approved a resolution calling for a careful study of the relationships of the National Council of Churches with the Church in America, and of the diocese of Upper South Carolina with its individual parishes, and for report of the findings of the study at the convention in 1961.

- ✓ Raised the status of Holy Trinity Church, Clemson, from an aided parish to a parish.



Bishop Gravatt's portrait: Completion in summer.

- ✓ Received All Saints' Mission, Cayce, as a mission in union with the convention.

- ✓ Approved a four-point resolution calling for tighter marriage laws in the state. The resolution, which was also sent to the governor, urged a 72-hour waiting period between the issuance of the license and marriage performance instead of the present 24-hour period.

- ✓ Received the portrait of the Rt. Rev. John J. Gravatt, retired Bishop of Upper South Carolina, which was authorized by convention of 1959 and financed by individual and parish gifts. The portrait will hang in the diocesan house when it is completed sometime in the summer.

ELECTIONS. Standing committee: the Rev. Howard Hickey, the Rev. Capers Satterlee; Mr. Chester Hatch, Jr., Mr. James Dreher. Executive council: clergy, James Fenhagen, Gray Temple; laity, Harry McDowell, Henry Richardson, Jr., Gaston Jennings. Deputies to General Convention: clerical, John Pinckney, Gray Temple, William Lumpkin, Richard Sturgis; lay, W. C. Jennings, Chester Hatch, Jr., David Ellison, Stephen Mitchell. Alternates to General Convention: clerical, Thomas Roberts, William Beckham, Capers Satterlee, Howard Hickey; lay, James Dreher, Talcott Stith, Frank Jervey, Dr. Charles Davis. Delegates to provincial synod: clerical, John Pinckney, Thomas Roberts, William Lumpkin, Howard Hickey, Clyde Ireland, James Fenhagen; lay, Alva Lumpkin, Thomas Mauldin, R. H. Robinson, Frank Dana, James Dreher, Stephen Mitchell. Alternates to provincial synod: clerical, Stiles Lines, Grant Polmsbee, Winfield Smith, Sidney Heath, Robert Riegel, J. K. Morris; lay, William Wingfield, Archie Vaughn, Richard Neidhardt, Henry Wells, Gregory Shorey, Charles Drumond.

NORTH DAKOTA

Money for a Diocese

The convocation of the district of North Dakota was held May 17th to 19th in Minot.

The convocation adopted a budget of \$52,844—\$22,509 for district purposes and \$30,355 for general Church use.

A resolution providing for a state-wide money raising campaign was adopted. The campaign, which is scheduled to begin in October of this year, is designed to raise money for the endowment of the episcopate so that the district may petition for diocesan status. The sum of \$500,000 is needed, to be raised over a three-year period.

The convocation granted permission for the building and operating of a home for the aged. The department of Christian education of the district was instructed to conduct a district-wide parish evaluation every two years.

ELECTIONS. Deputies to General Convention: the Rev. Thomas McElligott; Mr. Ralph Black.

WESTERN MASSACHUSETTS

Advance the Spirit

The convention of the diocese of Western Massachusetts, meeting at Christ Church Cathedral in Springfield on May 20th and 21st, was told by Bishop Hatch of Western Massachusetts that four threats face the world today: "atheistic materialism, embodied in Communism but also finding other forms of expression here in our own society . . . advance of scientific knowledge without a correspond-



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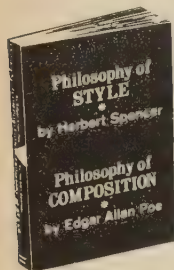
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date for human relationships . . . tragic
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"Our Christian faith can count in this
troubled world, but it can count only
through those of us who compose Christ's
living Body, the Church," he said. "It
cannot operate in a vacuum."

Calling attention to the diocese's growth
in his three and one-half years in office,
during which four new missions have come
into being, he asked delegates to consider
consolidation of efforts.

The convention:

✓ Adopted a budget of \$442,000 which
represents an increase of 11% over 1960.
The budget includes Blue Shield insur-
ance which will make major medical care
available for the clergy at the expense of
the diocese.

✓ Called attention to the canon on pro-
portionate sharing when a budget is not
met.

✓ Approved study leading to possible
future consolidation of two diocesan cen-
ters — Bucksteep Manor, a youth confer-
ence center, and Bement Center, a sum-
mer camp.

The Episcopal Church Women, meet-
ing at the same time, elected Mrs. Bemis
P. Wood of West Springfield president.

ELECTIONS. Standing committee: the Rev. Brad-
ford Hastings, the Rev. Merritt Williams, Mr.
William Lawrence. Diocesan council: clergy, Rob-
ert Davis, Malcolm Eckel, A. G. Noble; laity, Paul
Hinckley. Deputies to General Convention: cler-
ical, Malcolm Eckel, Robert Curry, A. V. Bennett,
Bradford Hastings; lay, Robert Adolphson, Win-
throp Dakin, Morton Jaquith, John Van Lund.
Alternates to General Convention: clerical, Nelson
Bryant, David Cochran, Merritt Williams, George
Smith, Jr.; lay, Francis Dill, Russell Davenport,
William Yerrall, Sidney Hungerford. Delegates to
provincial synod: clerical, Harold Boughey, Rob-
ert Curry, Sinclair Hart, Benson Harvey; lay,
Charles Cox, Winthrop Dakin, Paul Hinckley,
Morton Jaquith. Alternates to provincial synod:
clerical, John Scott, Jr., Robert Cummings, Leslie
Francis, F. L. Richards; lay, Elwyn Dirats, Henry
Gensheimer, John Talbot, W. A. Williams.

MASSACHUSETTS

Not Anglo-Saxon

"Christians must believe without quali-
fication that their faith is for all people
everywhere," Bishop Lichtenberger told
the convention of the diocese of Massa-
chusetts which met May 8th and 9th at
John Hancock Hall in Boston.

"Furthermore," he said, "Christ was not
a fair-haired Anglo-Saxon, nor was He a
Japanese or an African, but He belongs to
us all and He claims us all. The Church
cannot say to any people the word of
reconciliation is not for you. Nor can we
ever say, as we are sometimes urged to
say, we must hear the word and live it
fully ourselves before we can tell it abroad.
An interested concern should pervade the
Church wherever it is."

In his charge to the convention Bishop
Stokes of Massachusetts said "In addition
to remembering the past we must survey
the present and take bold steps for the

future. . . . The most important force in
our diocesan life is God behind all that
we are and do. . . ."

After Bishop Stokes' address, the Ven.
Cecil T. Wood, Archdeacon of Capetown
spoke to the convention. He extended to
it the greetings of Archbishop de Blank
of Capetown. A resolution expressing
the sympathy for the disorders in South
Africa and a desire to contribute financial
assistance wherever possible was passed
by the convention.

The convention also voted to:

✓ Bear witness to the brotherhood of
Christ of all people in regard to the sit-
ing of protests of the students in the south.

✓ Urge immediate enactment by Congress
of legislation permitting entrance into the
U.S. of a substantial number of additional
refugees during the coming year.

✓ Reaffirm the action of the 1950 conven-
tion in regard to capital punishment. [At its
meeting in 1950, the convention of the dio-
cese passed a resolution that capital punish-

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ent is "unchristian and ought to be abolished."]

- ✓ Extend the resettlement program of the diocese to include not only refugees from abroad but from discrimination.
- ✓ Seek legal title to parish real estate.
- ✓ Express full confidence in the National Council of Churches as an important agency in interchurch thought and action.
- ✓ Engage the National Council's Unit of Research for a managerial survey of the diocese.
- ✓ Approve the Church Major Medical Group Insurance Program for its clergy.
- ✓ Continue the study committee on the Prayer Book and submit to General Convention an amendment permitting the trial use of duly authorized liturgy material under controlled conditions.

A budget is to be adopted by the diocesan council at their January, 1961, meeting. However, the treasurer of the diocese presented the proposed budget to the convention: \$380,000 for general Church use; \$99,000 for the diocese's use — a total of \$479,000.

ELECTIONS. Deputies to General Convention: clerical, Charles Buck, Jr., John Burgess, John Burn, Theodore Ferris; lay, James Garfield, John Buddington, William Coolidge, Lispenard. Alternates to General Convention: clerical, Gardiner Day, Sewall Emerson, Chester Portis, Samuel Johnston; lay, Everett Bowden, Lynn McIntire, J. M. Washburn, Jr., Frederick Covejoy. Standing committee: the Rev. Gardiner Day; Mr. Robert Kelsey, Mr. Richard Wait. Delegates to provincial synod: clerical, Albert Chafe, Samuel Johnston, Halsey Andrews, Ralph Tucker; lay, Philip Stafford, Frederick Holmes, George Heatley, Kenneth Mittell. Diocesan council: the Rev. Edgar Romig, the Rev. John Bishop; Mr. Keith Anthony, Mr. Frederick Coburn.

COLORADO

"Cheapskates"?

The diocese of Colorado held its convention May 10th to May 12th. Bishop Minnis of Colorado, who recently recovered from a heart attack [L.C., May 1st], presided over all the sessions.

On the recommendation of the committee on legislation, the organization of the diocese and council was revised. The method of making assistance and missionary quotas was referred to a standing committee on matters of legislation. A proposal to make possible the excommunication of communicants who agree to have their children brought up and trained in another Church, as the result of mixed marriages, was defeated.

A resolution was adopted urging an increase in the minimum salary paid to a priest in the diocese. Bishop Minnis said, "If we continue to be satisfied paying a priest, who is on call 24 hours a day, such a small salary we are a bunch of cheap-skates."

As a result of Bishop Corrigan's resignation as suffragan bishop of the diocese to accept the position as director of the Home Department of the National Council [L.C., May 22d], Bishop Minnis announced that he will seek the election of a suffragan bishop soon. After some discussion the convention endorsed the bishop's request.

The budget for the diocese is to be considered at the meeting of the finance committee of the diocese. The meeting is scheduled to be held in August.

ELECTIONS. Standing committee: clergy, Donald Behm, Malcolm Boyd, Leon King, Charles Pitkin; laity, Dr. Karl Arndt, Sam Black, Eugene Bowes, Martin Ohlander. Delegates to provincial synod: clerical, Gerrit Barnes, R. D. Bruce, Robert Evans, Robert Fowkes, Paul Snider, Robert Warner; lay, Paul Ambrose, L. C. Fulenwider, Henry Kirkpatrick, Martin Ohlander, Gerould Sabin, Charles Warren.

FOND DU LAC

Study for Creation

The council of the diocese of Fond du Lac met at St. Peter's Church, Ripon, Wis., May 10th, during the centennial celebrations of the church.

The convention adopted a budget of over \$114,000. It approved a resolution that the bishop appoint a committee to study the creation of a diocesan retreat and conference center on the present Grafton Hall site in Fond du Lac.

ELECTIONS. Standing committee: the Rev. G. C. Brittain; Mr. Robert Braun. Executive board: the Rev. C. E. Wilkes; Mr. John Sawtell. Deputies to General Convention: clerical, J. O. Bruce, W. J. Spicer, T. K. Chaffee, J. W. Samter; lay, A. J. Perry, Dr. Edwin Webster, Hon. F. H. Schlichting, John Sawtell.

PITTSBURGH

A Parish and a Mission

The convention of the diocese of Pittsburgh was held in Pittsburgh on May 10th.

A budget totaling \$221,620 was adopted by the convention.

A resolution on clergy salaries was referred back to the diocesan council for implementing studies which are to be made on the subject.

The convention admitted St. Francis in the Fields, Somerset, as a mission and the Church of the Atonement, Carnegie, as a parish.

ELECTIONS. Deputies to General Convention: clerical, Francis Drake, Gilbert Watt, Samuel Shoemaker, A. D. Rollit; lay, J. C. M. White, Malcolm Hay, L. R. Schmertz, Michael Budzanski. Delegates to provincial synod: clerical, Ward Smith, Robert Muhl, Arthur Tait, William Bradbury; lay, L. D. Cooper, Robert McWhinney, Shirley Austin, L. R. Schmertz.

SOUTHWESTERN BRAZIL

Congress Anticipated

Bishop Simoes of Southwestern Brazil, 16 clergymen, and 17 laymen attended the convocation of the missionary district of Southwestern Brazil at Christ Church, Jaguarao, February 19th-21st.

The convocation paid special attention to evangelism, vocations, parochial schools, social work, the Brotherhood of St. Andrew, radio programs, and the first congress of the Episcopal Church, which is to be held at Porto Alegre, next July.

The congregation of St. John the Evangelist, Pinheiro Machado, was received as a parish by the convocation.

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AROUND THE CHURCH

Mr. Robert A. Jarecki, Evanston, Ill., was elected president of the **Catholic Union of Chicago**, diocesan branch of the American Church Union, at the annual meeting May 25th, at Church of the Ascension, Chicago. Mr. Jarecki is a member of the standing committee of the diocese. Mr. **Walter S. Underwood**, chancellor of the diocese, was elected vice president. Other officers elected include Mr. **Ira H. Jones**, secretary-treasurer; the Rev. **Glen E. McCutcheon**, St. Luke's Church, Evanston, chaplain.

A festival service to lay the cornerstone of the new educational building and chapel of **St. Paul's Church**, Westfield, N. J., was held May 28th. Bishop Banyard of New Jersey and the Rev. Richard J. Hardman, rector of St. Paul's, officiated at the service.

The new building is being erected at a cost of \$350,000, and will join the church and the parish house. Construction was begun in September, 1959, and is scheduled for completion in September of this year. The architecture of the building is "Country Gothic."

"By order of the bishops of Newark," Newark's diocesan clergy received an invitation to the first annual diocesan **clergy golf tournament**, which took place in Glen Ridge, N. J., on May 19th. The green fees were by courtesy of the bishops, and "scholarships" were available upon request.

Bishop Stark and 23 other clergy entered the golf tournament, and Suffragan Bishop MacAdie arrived in time for lunch. Prizes were awarded in numerous categories.

The fourth province laymen's conference will be held on the campus of the University of the South, June 16th-19th. Attending will be nearly 150 laymen from 15 dioceses in nine southern states.

Speakers will include the Rev. Alfred W. Price, rector of St. Stephen's Church, Philadelphia, and warden of the Order of St. Luke; Bishop Louttit of South Florida; second province vice chairman L. H. Bristol, Jr.; fifth province vice chairman Edward A. Dougherty; Mr. Bart Crim of DeLand, Fla., fourth province field representative of the Brotherhood of St. Andrew; and the Rev. Howard V. Harper, executive director of the General Division of Laymen's Work of the National Council.

Clergy of the diocese of **Western New York** participated in the planning of the Buffalo-Niagara Frontier **Bible study** project and led discussion groups. The project, sponsored by the Council of Churches of Buffalo and Erie County, the American Bible Society, and the Bible Society of Western New York, attracted an average of over 2,000 persons at six churches for a six-evening series of lectures and discussion groups.

Guest of the General Division of Laymen's Work is the Rev. **Joshua Kominami** from the U.S. from Japan to look at **American laymen's work**, with a view to establishing something similar in the Japanese Church. Fr. Kominami will attend laymen's training courses in the first, second, fifth, and eighth provinces, as well as group life laboratory and camps and conferences.



From left: The Rev. Robert Wilkinson, Bishop Banyard, Mr. Hardman, the Rev. Charles Lawrence
A cornerstone for Country Gothic.

THE EPISCOPAL CHURCH BUYER'S GUIDE

The following Buyer's Guide has been prepared for your convenience. Most of the firms listed have been long-time advertisers in THE LIVING CHURCH, but we have not limited the Guide to advertisers. Advertisers in this issue are indicated in bold-face type. Keep the list for reference in the ensuing months, and when you write to advertisers using the list we will appreciate it if you will mention THE LIVING CHURCH. An alphabetical list of firms, with addresses, will be found on page 33.

ADDRESSING & DUPLICATING MACHINES

Marion-Kay Products Co., Inc.

ALTAR GUILD SUPPLIES

J. Theodore Cuthbertson, Inc.
Mary Fawcett Co.
Michigan Church Supply Co.
Morehouse-Barlow Co.

ART BOOKS

Oxford University Press, Inc.

ART OBJECTS & STATUARY

Catholic Art Education
Margaret's Shop

AUDIO-VISUAL EQUIPMENT

Da-Lite Screen Co.

BELLS & BELL RINGERS

Fritsen Brothers
Maas-Rowe Carillons
Mears & Stainbank
Teleomatics, Inc.
van Bergen Bellfoundries, Inc.

BIBLES

Wm. Collins Sons & Co.
Morehouse-Barlow Co.
National Church Goods Supply Co.
Thomas Nelson & Sons
Oxford University Press, Inc.
World Publishing Co.

BIBLES—CHAIN REFERENCE

B. B. Kirkbride Bible Co., Inc.

BIBLE STUDY MATERIALS

Bible Reading Fellowship

BOOK PUBLISHERS

Abingdon Press
American Church Union, Inc.
Wm. Collins Sons & Co.
Harper & Brothers
John Knox Press
The Macmillan Co.
Meyer & Brothers
Morehouse-Barlow Co.
Muhlenberg Press
Thomas Nelson & Sons
Order of the Teachers of
the Children of God
Oxford University Press, Inc.
Popular Library, Inc.
Scripture Press
Seabury Press
Westminster Press
World Publishing Co.

BOOKSELLERS

American Church Union, Inc.
Morehouse-Barlow Co.
Order of the Teachers of
the Children of God
Pax House
Seabury Press
Seminary Book Service

CASSAWARE

Dingeldein-Silversmith
R. Geissler, Inc.
Michigan Church Supply
Morehouse-Barlow Co.
National Church Goods Supply Co.
F. Osborne & Co., Ltd.
Payne-Spiers Studios
Studios of George L. Payne
The C. E. Ward Co.

BULLETIN BOARDS

Endicott Church Furniture, Inc.
R. Geissler, Inc.
Marion-Kay Products Co., Inc.
Michigan Church Supply Co.
The Monroe Co.
Morehouse-Barlow Co.
National Church Goods Supply Co.

CAMPAIGNS

Ketchum, Inc.
Thomas White & Associates

CANDLES

Michigan Church Supply Co.
Morehouse-Barlow Co.
National Church Goods Supply Co.
Will & Baumer Candle Co., Inc.

CANDLE ACCESSORIES

Michigan Church Supply Co.
National Church Goods Supply Co.
Will & Baumer Candle Co.

CANDLESTICKS

Dingeldein-Silversmith
R. Geissler, Inc.
Michigan Church Supply Co.
Morehouse-Barlow Co.
National Church Goods Supply Co.
F. Osborne & Co.

CARDS, RELIGIOUS

Catholic Art Education
Custom Studios, Inc.
Margaret's Shop
Michigan Church Supply Co.
Morehouse-Barlow Co.
Seabury Press
Seminary Press

CARILLONS & CHIMES

Fritsen Brothers
Maas-Rowe Carillons
Mears & Stainbank
Studios of George L. Payne
Teleomatics, Inc.
van Bergen Bellfoundries, Inc.

CARILLONS—ELECTRONIC

Fritsen Brothers
Maas-Rowe Carillons
Mears & Stainbank
van Bergen Bellfoundries, Inc.

CHALICES & PATENS

Dingeldein-Silversmith
R. Geissler, Inc.
Michigan Church Supply Co.
Mary Moore
Morehouse-Barlow Co.
F. Osborne & Co.
Pax House
Studios of George L. Payne
The C. E. Ward Co.
J. Wippell & Co., Ltd.

CHALICES—REPLATING, ETC.

Michigan Church Supply Co.

CHECKROOM EQUIPMENT

Vogel-Peterson Co.

CHOIR ROBES

J. Theodore Cuthbertson, Inc.
National Church Goods Supply Co.
The C. E. Ward Co.
J. Wippell & Co., Ltd.

CHURCH APPOINTMENTS & HANGINGS

Samuel Collins
Cox Sons & Vining, Inc.
R. Geissler, Inc.
Morehouse-Barlow Co.
National Church Goods Supply Co.
Leslie H. Nobbs
The C. E. Ward Co.

CHURCH DECORATING

Leslie H. Nobbs
Rambusch Decorating Co.

CHURCH FINANCING & LOANS

American Church Building Fund
Commission

CHURCH LIGHTING

Michigan Church Supply Co.
National Church Goods Supply Co.
Rambusch Decorating Co.
Studios of George L. Payne

CHURCH ORGANIZATIONS

Bishop White Prayer Book Society
Church Army in the U.S.A.
Church Society for College Work
The National Council

CHURCH SCHOOL LESSONS

American Church Union, Inc.
Morehouse-Barlow Co.
Order of the Teachers of
the Children of God
Scripture Press
Seabury Press
Seminary Book Service
St. James Lessons, Inc.

CHURCH SCHOOL SUPPLIES

Abingdon Press
American Church Union, Inc.
Meyer & Brothers
Morehouse-Barlow Co.
Order of the Teachers of
the Children of God
Popular Library, Inc.

CHURCH SUPPLIES

Meyer & Brothers
Michigan Church Supply Co.
Morehouse-Barlow Co.
National Church Goods Supply Co.

CLOTHING, CLERICAL

Cox Sons & Vining, Inc.
Michigan Church Supply Co.
National Church Goods Supply Co.
M. H. Pierce & Co.
J. Wippell & Co., Ltd.

COFFEE URNS

Marion-Kay Products Co., Inc.

COLLECTION PLATES

Endicott Church Furniture, Inc.
R. Geissler, Inc.
Michigan Church Supply Co.
National Church Goods Supply Co.
The C. E. Ward Co.

COMMUNION SETS

Dingeldein-Silversmith
R. Geissler, Inc.
Michigan Church Supply Co.
Morehouse-Barlow Co.
National Church Goods Supply Co.
F. Osborne & Co.

CONTRIBUTIONS NEEDED

American Church Building
Fund Commission

CROSSES & CRUCIFIXES

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Margaret's Shop
Michigan Church Supply Co.
Morehouse-Barlow Co.
National Church Goods Supply Co.
F. Osborne & Co., Ltd.
Seminary Press
Studios of George L. Payne

DEVOTIONAL HELPS

American Church Union, Inc.
The Upper Room

DEVOTIONAL SOCIETIES

Confraternity of the Blessed
Sacrament
The Guild of All Souls

DISH & FACE CLOTHS

Sangamon Mills

DOOR MATS

Melflex Products Co., Inc.

EMBROIDERY—NEEDLEWORK

J. M. Hall, Inc.
Mary Moore
National Church Goods Supply Co.
J. Wippell & Co., Ltd.

FILMS & FILMSTRIPS

Moody Institute of Science

FILMSTRIPS & SLIDES

American Church Union, Inc.
Catholic Art Education
Scripture Press

FIRST AID KITS

"Temple T" Fund Raising

FLAGS

Michigan Church Supply Co.
Morehouse-Barlow Co.
National Church Goods Supply Co.

FURNITURE—CHURCH

Endicott Church Furniture, Inc.
R. Geissler, Inc.
Michigan Church Supply Co.
National Church Goods Supply Co.
Leslie H. Nobbs
Ossit Church Furniture Co.

FURNITURE—FOLDING

Marion-Kay Products Co., Inc.
Mitchell Manufacturing Co.
The Monroe Co.
National Church Goods Supply Co.

HOMES, CONVALESCENT

St. Jude's Home, Inc.
(Society of St. Paul)
St. Monica's Home for Sick
Women

HOMES, RETIREMENT

Wesley Palms

HYMNALS

Church Pension Fund & Affiliates
Morehouse-Barlow Co.
Seabury Press

INSURANCE, ACCIDENT & HOSPITAL

Old American Insurance Co.

INSURANCE, FIRE

Church Pension Fund & Affiliates

INSURANCE, LIFE

Church Pension Fund & Affiliates
Old American Insurance Co.
Presbyterian Ministers' Fund

KITCHEN EQUIPMENT

Marion-Kay Products Co., Inc.

KNEELERS & HASSOCKS

Bernard Smithline Co.
Samuel Collins
Michigan Church Supply Co.
National Church Goods Supply Co.

LINENS

J. M. Hall, Inc.
Mary Fawcett Co.
Mary Moore
National Church Goods Supply Co.

MEDALS, ROSARIES, ETC.

Margaret's Shop
Michigan Church Supply Co.

METALWARE (RESTORING & PLATING)

Dingeldein-Silversmith

METALWORK

R. Geissler, Inc.
Michigan Church Supply Co.
F. Osborne & Co., Ltd.

MONEYMAKERS

Artvue Post Card Co.
Custom Studios, Inc.
Marion-Kay Products Co., Inc.
Popular Library, Inc.
Sangamon Mills
"Temple T" Fund Raising
Anna Elizabeth Wade
Whiting India Guilds, Inc.

MONSTRANCES

Michigan Church Supply Co.
National Church Goods Supply Co.
F. Osborne & Co., Ltd.

OFFERING ENVELOPES

Michigan Church Supply Co.
Morehouse-Barlow Co.
Seabury Press

PALMS FOR PALM SUNDAY

Michigan Church Supply Co.
The Niessen Co.

PARTLY PRINTED BULLETINS

Abingdon Press
Seabury Press

PERIODICALS

American Church Union, Inc.
The Living Church
The Paulist Anglican
(Society of St. Paul)

Continued on page 32

Buyer's Guide (continued)

PEW CUSHIONS

Bernard Smithline Co.
Samuel Collins
Endicott Church Furniture, Inc.
Michigan Church Supply Co.
National Church Goods Supply Co.

PEWS

Endicott Church Furniture, Inc.
R. Geissler, Inc.
National Church Goods Supply Co.
Ossit Church Furniture Co.

POST CARDS

Artvue Post Card Co.
Catholic Art Education
Custom Studios, Inc.

PRAYER BOOKS

Church Pension Fund & Affiliates
Morehouse-Barlow Co.
Thomas Nelson & Sons
Seabury Press

PROJECTION SCREENS

Da-Lite Screen Co.

PROJECTORS & SOUND SYSTEMS

Marion-Kay Products Co., Inc.

RACKS, COAT & HAT

National Church Goods Supply Co.
Vogel-Peterson Co.

RECORDINGS, LITURGICAL

American Church Union, Inc.
Maas-Rowe Carillons
Morehouse-Barlow Co.
Seminary Book Service

RECORDINGS, OTHER

American Church Union, Inc.

RELIGIOUS ART

Catholic Art Education
Margaret's Shop
Seminary Press

RELIGIOUS COMMUNITIES

The Society of St. Paul
St. Gregory's Priory

RUBBER FLOORING & MATS

Melflex Products Co., Inc.

SACRAMENTAL WINES

Michigan Church Supply Co.

SILVERWARE

Morehouse-Barlow Co.
F. Osborne & Co., Ltd.
Pax House

STAIR TREADS

Melflex Products Co., Inc.

TABLETS & NAME PLATES

R. Geissler, Inc.
G. Maile & Son, Ltd.
Michigan Church Supply Co.
National Church Goods Supply Co.
F. Osborne & Co., Ltd.
Payne-Spiers Studios

TEACHERS' PLACEMENT SERVICES

American & Foreign
Teachers' Agency

VESTMENT FABRICS

Mary Fawcett Co.
Michigan Church Supply Co.
National Church Goods Supply Co.

VESTMENTS

Cox Sons & Vining, Inc.
J. Theodore Cuthbertson, Inc.
J. M. Hall, Inc.
Michigan Church Supply Co.
Mary Moore
Morehouse-Barlow Co.
National Church Goods Supply Co.
Studios of George L. Payne
The C. E. Ward Co.
J. Wippell & Co., Ltd.

WINDOWS—CARVED GLASS

Duncan Niles Terry Studio

WINDOWS—ETCHED GLASS

Henry Hunt Studios
Duncan Niles Terry Studio
Willet Stained Glass Studios

WINDOWS—FACETED GLASS

Henry Hunt Studios
Willet Stained Glass Studios

WINDOWS—STAINED GLASS

R. Geissler, Inc.
Henry Hunt Studios
Loire Imports, Inc.
G. Maile & Son, Ltd.
National Church Goods Supply Co.
Payne-Spiers Studios
James Powell & Sons
Studios of George L. Payne
Rambusch Decorating Co.
Duncan Niles Terry Studio
Willet Stained Glass Studios
J. Wippell & Co., Ltd.

WOODWORK

Bernard Smithline Co.
Ossit Church Furniture Co.

NOTE: An alphabetical index of advertisers and suppliers will be found on page 33. If you are in the market for any of the items listed in the Guide we shall be glad if you will mention **THE LIVING CHURCH** when writing to the supplier. If you want us to secure the information for you send your inquiry to the Advertising Department of **THE LIVING CHURCH**, 407 E. Michigan Street, Milwaukee 2, Wis., and we shall see that it is forwarded promptly.

CHURCH BELLS

Continued from page 13

er than in free momentum without tiring the ear. There are only four or five towers in this country where change ringing is possible. There should be more, especially in churches where outstanding festivals take place, for change ringing is most effective for festival. It is the traditional ringing of the Anglican church.

"Zvon" is the Russian word for large bell, and "zvон" ringing is the type of bell signal produced in most Orthodox churches, although most highly developed in the great Russian churches of the last two centuries. It is harmonic in nature, as the bells are rung in chords; but it follows that natural principle that the sound of small bells dies quickly while that of large ones continues for a long time. A quick alteration of notes, or chords, is kept ringing on small bells against a slow booming of notes on large bells. Here is a signal of both brilliance and majesty. (Listen to the imitation of it in the coronation scene of *Boris Godunov*, by Musorgsky.) This type of ringing could be used in some of our non-Orthodox churches with good effect. It is the most suitable type for a church in a Byzantine style of architecture.

Chiming means primarily sounding a melody on stationary bells, and has grown out of the use of bells to announce time. In Protestant church use, the number of bells is usually fixed at what is considered necessary to cover the range of the well known hymn tunes of the church. These are usually played by one man, either by pulling ropes or — in this country — by depressing large handles in what is called a "chimestand." Recently, an electrically

operated piano-type keyboard has been introduced for playing chimes.

Chiming borders between signal and music, and here we come to the troubled waters. The chimestand has the disadvantage that it must be placed near the bells, thus requiring the player to ascend to it. It has the advantage that a small amount of variation can be put into the touch, with an according amount of expression given to the melody played. The electric keyboard has only one "touch," so its playing lacks this expression.

The effect of chiming is also not clear signal, as are the other types of ringing mentioned above. When the listener hears them, he knows that they must be rung to announce something. A hymn tune, from a church tower is a hymn tune, at any time of the day.

Carillon playing goes a step farther from signal, for it means making (or attempting to make) music. Otherwise there is no reason for having a carillon; the aforementioned instruments can be had for less money and serve better. Music has two requirements: it requires a person able to make music, and it requires auditors, or it is wasted. The potential congregation moving toward the church — nowadays, largely in motor cars — are at best only superficially auditors. Out of the confusion of signal with music, and of holding to the concept of engaging a bell ringer to give signals when asking a man to perform on a musical instrument has come the poor and wasted carillon playing which is accepted as a prelude to service in some of our churches today. This has led to flooding the market with instruments purported to sound like carillons and playable by anyone with a small amount of conventional keyboard train-

ing. Out of these inventions may come a interesting new instrument. They have not attracted the aesthetic concern which the carillon has enjoyed over three centuries, and their need of a variety of tones and colors is an indication that they do not exactly reproduce the sound of what most of the world thinks of as bells.

There is a place for carillon music in a few churches: the same place that there is for organ music of a recital nature. But the conditions for music on the carillon — an outdoor instrument — are much more restricting than for music on the organ. It is noteworthy that, in selecting a carillon, churches often look for a manufacturer with a "studied-in-Europe" label, not knowing that Europe does not have, and cannot teach, the type of Protestant church carillon music they want.

The committee ordering bells should first decide which kind of bell ringing will be most serviceable to its church. Out of this come the answers to all the other questions: number and size of bells, cost, etc. One thing more should be remembered. The bell is not only the most universal instrument, but one of the most durable artifacts made by man. It can serve as a long-lasting monument of the church. There used to be great pride taken in the lettering and ornamentation on bells. Formerly, people climbed towers just to see this. Nowadays, the same artistic markings can well memorialize our time, while plaster copies of them can be displayed for easy viewing in the church. The one unanswerable argument to the electrical substitute for bells — even one which might perfectly imitate their sound — is that bells, after centuries of use to which no flimsier substitute can pretend, will remain a monument to their donors.

ADDRESSES OF ADVERTISERS AND SUPPLIERS

serving the Episcopal Church. Consult the classified guide beginning on page 31. The list is by no means all-inclusive. To the best of our knowledge the firms are known by us to be reliable. When writing to them we shall appreciate it if you will mention THE LIVING CHURCH.

A

Abingdon Press
1 Eighth Ave., So.
Nashville 3, Tenn.
American & Foreign
Teachers' Agency
11 Fifth Ave.
New York 17, N. Y.
American Church Building
Fund Commission
10 Remsen St.
Brooklyn 1, N. Y.
American Church Union, Inc.
17 Madison Ave.
New York 17, N. Y.
Avenue Post Card Co.
15 Fifth Ave.
New York 10, N. Y.

B

Barnard Smithline Co.
12-17 Northern Blvd.
Little Neck 63, N. Y.
Bible Reading Fellowship
1 Cedar St.
Bridgeville, Del.
Bishop White Prayer
Book Society
Box 81
Philadelphia 5, Pa.

C

Catholic Art Education
12, N. Y.
Church Army in the U.S.A.
12 Sixth Ave.
New York 10, N. Y.
Church Pension Fund Affiliates
Church Life, Fire and
Hymnal Companies
151 Exchange Place
New York 5, N. Y.
Church Society for College Work
Mount Saint Alban
Washington 16, D. C.
Carmuel Collins
13-12 Yellowstone Blvd.
Forest Hills 75, N. Y.
C. M. Collins Sons & Co.
925 Park Ave., South
New York 16, N. Y.
Confraternity of the
Blessed Sacrament
18 Valley St.
Orange, N. J.
Cox Sons & Vining, Inc.
11 East 23rd St.
New York 10, N. Y.
Custom Studios, Inc.
12 East 44th St.
New York 17, N. Y.
Theodore Cuthbertson, Inc.
113 Sansom St.
Philadelphia 3, Pa.

D

Dia-Lite Screen Co., Inc.
Warsaw, Ind.
Deingeldein-Silversmith Inc.
P.O. Box 315
Grape Girardeau, Mo.

E

Edicott Church Furniture, Inc.
Winona Lake, Ind.

F

Fawcett Co.
Box 325L
Marblehead, Mass.

Fritzen Brothers
605 Waukegan Road
Deerfield, Ill.

G

G. Geissler, Inc.
252-17 Northern Blvd.
Little Neck 63, N. Y.
The Guild of All Souls
32 Tenmore Road
Haverford, Pa.

H

J. M. Hall, Inc.
14 West 40th St.
New York 18, N. Y.
Harper & Brothers
49 E. 33rd St.
New York 16, N. Y.
Henry Hunt Studios
1756 West Carson St.
Pittsburgh 19, Pa.

K

Ketchum, Inc.
C. of C. Building
Pittsburgh 19, Pa.
B. B. Kirkbride Bible Co., Inc.
216 Massachusetts Ave.
Indianapolis 8, Ind.
John Knox Press
8 N. Sixth St.
Richmond 9, Va.

L

The Living Church
407 E. Michigan St.
Milwaukee 2, Wis.
Loire Imports, Inc.
150 East 35th St.
New York 16, N. Y.

M

Maas-Rowe Carillons
3015 Casitas Ave.
Los Angeles 39, Calif.
The Macmillan Co.
60 Fifth Ave.
New York 11, N. Y.
G. Maile & Son, Ltd.
(Church Craft Studios)
7a Bayham St.
London, N.W. 1, Eng.
Margaret's Shop
915 Tunnel Road
Asheville, N. C.
Marion-Kay Products Co., Inc.
Brownstown, Ind.
Mears & Stainbank
Whitechapel Bell Foundry
32 & 34 Whitechapel Road
London, Eng.

Melflex Products Co., Inc.
410 S. Broadway
Akron 8, Ohio

Meyer & Brothers
1321 S. Michigan Ave.
Chicago 5, Ill.

Michigan Church Supply Co.
122 S. Second Ave.
Saginaw, Michigan

Mitchell Manufacturing Co.
2748 S. 34th St.
Milwaukee 46, Wis.

The Monroe Co.
20 Church St.
Colfax, Iowa

Moody Institute of Science
11428 Santa Monica Blvd.
Los Angeles 25, Calif.

Mary Moore
Box #394
Davenport, Iowa

Morehouse-Barlow Co.
14 E. 41st St., New York City
29 E. Madison St., Chicago
261 Golden Gate Ave.,
San Francisco

Muhlenberg Press
2900 Queen Lane
Philadelphia 7, Pa.

N

National Church Goods Supply Co.
821-823 Arch St.
Philadelphia 7, Pa.
The National Council
281 Park Ave., South
New York 10, N. Y.
Thomas Nelson & Sons
19 E. 47th St.
New York 17, N. Y.
The Niessen Co.
826 N. 29th St.
Philadelphia 30, Pa.

Leslie H. Nobbs
536 Madison Ave.
New York City, N. Y.

O

Old American Insurance Co.
4900 Oak
Kansas City, Mo.
Order of the Teachers of
the Children of God
Maycroft, Sag Harbor
Long Island, N. Y.
F. Osborne & Co., Ltd.
117 Gower St.
London, W.C. 1, Eng.
Ossit Church Furniture Co.
Janesville, Wis.
Oxford University Press, Inc.
16-00 Politt Drive
Fair Lawn, N. J.

P

Pax House
29 Lower Brook St.
Ipswich, Suffolk, Eng.
The Payne-Spiers Studios
48-54 East 13th St.
Paterson, N. J.
M. H. Pierce & Co.
Port Chester, N. Y.
Popular Library, Inc.
355 Lexington Ave.
New York 17, N. Y.
James Powell & Sons
Tudor Rd.
Wealdstone, Middlesex, Eng.
Presbyterian Ministers' Fund
1805 Walnut St.
Philadelphia 3, Pa.

R

Rambusch Decorating Co.
40 West 13th St.
New York 11, N. Y.

S

St. Gregory's Priory
R.F.D. 1
Three Rivers, Mich.
St. James Lessons, Inc.
P. O. Box 221
Larchmont, N. Y.
St. Monica's Home for Sick Women
125 Highland St.
Roxbury 19, Mass.

Sangamon Mills
58 Columbia St.
Cohoes, N. Y.

Scripture Press
1825 College Ave.
Wheaton, Ill.

Seabury Press
1 Fawcett Place
Greenwich, Conn.

Seminary Book Service
Seminary Hill
Alexandria, Va.

Seminary Press
Box 189
Valparaiso, Ind.

Society of St. Paul
Box 466
Gresham, Ore.

Studios of George L. Payne
15 Prince St.
Paterson 7, N. J.

T

Telematics, Inc.
11535 Franklin Ave.
Franklin Park, Ill.

"Temple T" Fund Raising
Box 553
Levittown, Pa.

Duncan Niles Terry Studios
1213 Lancaster Ave.
Rosemont, Pa.

U

The Upper Room
1908 Grand Ave.
Nashville, Tenn.

V

van Bergen Bellfoundries, Inc.
American Branch
Greenwood, S. C.

Vogel-Peterson Co.
Rte. #83 & Madison St.
Elmhurst, Ill.

W

Anna Elizabeth Wade
Tyree St.
Lynchburg, Va.

The C. E. Ward Co.
New London, Ohio

Wesley Palms
949 Turquoise St.
San Diego 9, Calif.

Westminster Press
Witherspoon Bldg.
Philadelphia 7, Pa.

Thomas White & Associates
430 N. Michigan Ave.
Chicago 11, Ill.

Whiting India Guilds, Inc.
110 East 23rd St.
New York 10, N. Y.

Will & Baumer Candle Co., Inc.
Old Liverpool Rd.
Syracuse 1, N. Y.

Willet Stained Glass Studios
10 E. Moreland Ave.
Philadelphia 18, Pa.

J. Wippell & Co., Ltd.
55/56 High St. and
Cathedral Yard
Exeter, Eng.

World Publishing Co.
2231 West 110th St.
Cleveland 2, Ohio

PEOPLE and places

Appointments Accepted

The Rev. Elmer P. Baker, formerly rector of St. Mark's Church, Millsboro, Del., is now vicar of Christ Church, Middletown, Conn., and St. James', Ponset. Address: 24 Silver St., Middletown, Conn.

The Rev. Robert Linn Cashman, vicar of St. Michael's Church, Montebello, Calif., is now also vicar of the Church of the Redeemer, Los Angeles. Address: Box 37, Montebello.

The Rev. Ralph E. Darling, formerly rector of St. James' Church, Bucyrus, Ohio, is now rector of Trinity Church, Coshocton, Ohio. Address: 112 S. Seventh St.

The Rev. Canon J. Ralph Deppen, who has been in charge of the missionary development program of the diocese of Chicago since his appointment four years ago as canon missionary, is now archdeacon of the diocese and canon to the ordinary.

Fr. Deppen will serve as administrative assistant to the Bishop. He will this coming year supervise a diocesan survey which will be undertaken with the cooperation of the Unit of Research of the National Council.

The Rev. Charles W. Hunter, formerly vicar of St. Margaret's Church (Newport), Bellevue, Wash., is now associate missionary of the Pacific County Mission, serving St. John's Church, Raymond-South Bend, Wash., and St. Peter's Church, Ilwaco. Address: Box 811, Seaview, Wash.

The Rev. Jack D. Livingston, formerly chaplain of the U. S. Army at Fort Lewis, Wash., is now rector of St. Luke's Church, Merced, Calif. Address: Box 681.

The Rev. James H. MacConnell, formerly vicar of churches at Dawson, Cuthbert, and Blakely, Ga., is now headmaster of St. Michael's Day School, Savannah, Ga. Address: 3101 Waters Ave.

The Rev. Thurlow C. Nelson, formerly vicar of churches at Glendive, Sidney, and Baker, Mont.,

will on August 1 become curate at St. Luke's Church, Billings, Mont. Address: 119 N. Thirty-Third St.

The Rev. Canon John W. Pyle, who has been serving as canon pastor at the Cathedral of St. John the Divine, New York, will on September 1 begin work as Episcopal chaplain at the University of Chicago and director of Brent House, the Episcopal Church's center for foreign student work on the university campus.

During the past decade, Canon Pyle has seen service as chaplain for college work of the diocese of New York and as chaplain to Episcopal students at New York and Columbia Universities.

The Rev. Canon John H. Shufelt, who has been serving as director of college work for the diocese of Michigan and canon of civic relations at St. Paul's Cathedral, Detroit, will in August become rector of one of the larger churches of the diocese of Michigan, St. John's, Royal Oak. He will preach his first sermon there on August 28.

Ordinations

Priests

Los Angeles — By the Rt. Rev. Andrew Yu-Yue Tsu, acting for the Bishop of Los Angeles, May 14, at Grace Church, Mount Airy, Philadelphia: The Rev. Douglas M. Spence, who will assist the rector at Grace Church.

Louisiana — By Bishop Jones: On May 16, the Rev. Albertus Lee DeLoach, III, who is in charge of the Denham Springs and Port Allen field.

Deacons

Minnesota — By Bishop McNairy, Suffragan: On May 14, John Pierce Hewlett, to the perpetual diaconate, in St. Alban's Church, Edina, Minneapolis.

Pennsylvania — By Bishop Hart: On May 14,

Ralph Edwards, Norman J. Faramelli, Hugh V. Findley, Alan E. Holt, Jr., Wallace B. Houston and Harrison H. Owen. By Bishop Armstrong Suffragan: On May 14, John V. Bieberbach, Arthur F. Brunner, Peter A. Greenfield, William H. Hazelett, Robert C. Hofmeister, William J. Shepherd, and Robert H. Hutchinson.

Births

The Rev. Robert D. Battin and Mrs. Battin, Calvary Church, Americus, Ga., announced the birth of their second daughter, Deborah Alice, on May 14.

The Rev. Arthur P. Becker, and Mrs. Becker, of Christ the King Church, Sturgeon Bay, Wis., announced the birth of their first child, a son, David Paul, on May 5.

The Rev. Robert W. Crome and Mrs. Crome, of the Church of the Holy Nativity, New York, announced the birth of their third daughter, Jessica, on May 11.

The Rev. Malcolm W. Eckel and Mrs. Eckel, of St. Stephen's Church, Pittsfield, Mass., announced the birth of a son, Matthew, on February 12.

The Rev. George S. Fleming and Mrs. Fleming, of Grace Church, Ravenswood, W. Va., announced the birth of their second son, Jeremy Sean, on April 15.

The Rev. Martin Dewey Gable and Mrs. Gable, of St. Thomas' Church, Columbus, Ga., announced the birth of a son, Howard Crispin, on April 10.

The Rev. Edwin R. Sumner, Jr., and Mrs. Sumner, of St. Luke's Church, Woodstown, N. J., announced the birth of a son, Timothy Allen, on March 29.

The Rev. William M. Hale and Mrs. Hale, of the Church of the Atonement, Westfield, Mass., announced the birth of a son, Stephen Frost, on April 24.

The Rev. Sinclair D. Hart and Mrs. Hart, of Trinity Church, Shrewsbury, Mass., announced the birth of a daughter, Elizabeth Gardiner, on January 27.

The Rev. George Lee and Mrs. Lee, of the Church of St. Simon the Cyrenian, Springfield,

CLASSIFIED

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CHURCH APPOINTMENTS

CHALICES, Ciboria, Pyxes. Sterling silver at half USA prices. List free. Mary Moore's customers can buy through her. Lists of used and new books free. Pax House, 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins. 1755 Broadway, New York City.

FOR RENT

COTTAGE, 6 rooms, porch, located on Long Lake, Adirondack Mountains, N. Y. No electricity, cooking by gas. Sandy beach, rowboats, canoes available. Private road. Per month, \$200. Reply Box B-452.*

FREE

PLEASANT HOUSE available, July, New Jersey, rent free to reliable single person, or couple. 15 miles from ocean. Give references. Reply Box G-440.*

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar and other beautiful embroidered Altar Linens, Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

TEACHER for first grade in Episcopal Parish Day School in Florida. Teaching conditions good. Give qualifications and experience. Reply Box P-446.*

SECRETARY — Parish worker wanted for medium size parish, 40 minutes from San Francisco. Reply Box A-444.*

CURATE, New York City parish. New housing project area. Prayer Book Churchman. Reply Box M-442.*

BLUE RIDGE SCHOOL, St. George, Greene County, Va., housemother for 15 boys, ages 6 through 11. For information, write: W. D. Ansel, Headmaster.

RECTOR, moderate churchmanship, with record city work to expand work in apartment-house neighborhood, beginning September 1960. Parish in large, growing California city. Reply Box P-428.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER, excellent English qualifications, seeks change. Reply Box W-447.*

RECTOR, married, moderate Catholic, wishes position as rector in education-minded parish in Great Lakes area, New York State or east. Over 15 years' experience. References. Reply Box S-448.*

PRIEST, single, 29, moderate Churchman desires position as rector or curate in the east or mid-west. Reply Box C-443.*

PRIEST seeks challenging parish, eastern states preferred. Fourteen years' proven ability. Moderate, practical churchman, social-minded preacher. Reply Box S-449.*

PRIEST, young, at present single, available for assignment September 1st, not afraid to work. Reply Box W-450.*

PARISH SECRETARY-BOOKKEEPER — preferred within two hours travel Chicago; flair for organization, valuable "Gal Friday" for some Rector and Vestry; mature, personable. Available late summer or fall. Invite correspondence. Reply Box M-451.*

VACATIONS

ROBINWOOD INN, Jackson, New Hampshire, in scenic White Mountain setting, offering fine food and hospitality.

*In care of The Living Church, Milwaukee 2, Wis.

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- 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- Church services, \$1.00 a count line (approximately 12 lines to the inch); special contracted rates available on application to advertising manager.
- Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

ass., announced the birth of a son, Robert Jeff-
w, on February 1.

Chaplain John C. Ruback, Jr. and Mrs. Ruback
nounced the birth of a daughter, Anne Michaels,
April 22. (Since that time Chaplain Ruback
s been transferred from Fort Sill, Okla. New
dress: Student Detachment, Chaplain School,
rt Slocum, N. Y.)

The Rev. John L. Wolff and Mrs. Wolff, of
ver Plains and Amenia, N. Y., announced the
th of their second daughter and third child,
igail Marie, on May 12.

Marriages

Bishop Pike of California was celebrant at the
uptial Eucharist which joined in holy matri-
ony the Rev. Samir Jamil Habiby and Miss Kay
rianne Sprinkel on May 2. The newlyweds will
e at 941 S. Eucalyptus Dr. in Inglewood, Calif.,
here he is associate rector of the Church of the
oly Faith. The bride is the daughter of Mr. and
s. Robert Lee Sprinkel, Jr., of Denver. The
ler Habibys live in Jerusalem, Jordan.

The Rev. William N. Malottke, vicar of Trinity
urch, Mount Vernon, Ill., and St. James', Mc-
ansboro, and Miss Carla Lou Caves were mar-
ed in Ponca City, Okla., on April 23. Address:
Southbrook Dr., Mount Vernon, Ill.

Other Changes

Mr. Shaler Bancroft of Cleveland, senior staff
nsultant in the management services division of
st and Ernst, is now comptroller of Kenyon
llege. He succeeds the late Mr. Edson R. Rand.

Changes of Address

The Very Rev. James S. Cox, dean of St. An-
ew's Cathedral, Honolulu, will be "on the Main-
d" during June and July. Address until July 1:
20 Fordham N. W., Washington, D. C.; in July:
esford, Maine.

The Rev. Arthur B. Dimmick, who retired in
nuary as vicar of Grace Church, Port Orange,
a., may now be addressed at Box 4483, South
ytona, Fla.

The Rev. Herbert W. Frick, priest of the diocese
New Jersey, formerly addressed at 1777 N.W.
irty-First St., Miami 42, may now be addressed
3227 Biscayne Blvd., Miami 37, Fla.

The Rev. Lewis T. Johnston, vicar of the new
and growing Church of St. Edward the Confessor,
at Forty-Fifth and Glenwood, Lakeside, Duluth,
Minn., formerly addressed at 356 Leicester, may
now be addressed at 5815 London Rd., Duluth 4.
(The Rev. Mr. Johnston has given up his work at
Two Harbors and Silver Bay; these churches will
become a new field in July.)

The Rev. Kale F. King, vicar of Trinity Me-
morial Church, Rupert, Idaho, may now be ad-
dressed at 406 I St., Rupert. In March the Rev.
Mr. King returned from a business trip to Boise
to find the vicarage at 906 Sixth St. afire. Fire
damage to the building totaled \$4,400 and was
covered by insurance. Loss and damage to his
furniture and personal belongings was estimated
at \$2,000, most of which was not covered by in-
surance. He commented: "I don't think this merits
a news story . . . but this may point up to some
of the younger clergy the need for adequate insur-
ance on both church and personal property."

Seminaries

The Rev. Dr. Samuel M. Garrett, professor of
Church history at the Church Divinity School of
the Pacific, Berkeley, Calif., will now also serve
as director of the CDSP extension division in
Los Angeles. Dr. Garrett will maintain his office
in Berkeley. He succeeds the Rev. Robert T.
Fortna, who has resigned in order to undertake
graduate study at Union Theological Seminary in
New York.

Professors from CDSP lecture on their subjects
in the extension division in Los Angeles. After
two years at the extension division, however, stu-
dents are required to attend the seminary in
Berkeley for a period of another two years.

During the first semester of the 1960-1961 term
the Rev. Dr. Charles F. Whiston, professor of
systematic theology at CDSP, and the Rev. Greer
M. Taylor, Jr., professor of Christian ethics, will
be on sabbatical leave. The Rev. Dr. Massey H.
Shepherd, Jr. will return to his post as professor
of liturgics after a semester's sabbatical in Europe
and Mediterranean area.

The addition of two professors to the faculty of
General Theological Seminary was announced re-
cently by the dean, the Very Rev. Dr. Lawrence
Rose. They are the Rev. Kenneth John Wooll-
combe, now a fellow of St. John's College, Oxford
University, who will become Mary Crooke Hoffman
professor of dogmatic theology in September (suc-
ceeding the Rev. Dr. J. V. Langmead Casserley),

and the Rev. Dr. H. Boone Porter, now professor
of ecclesiastical history at Nashotah House, who
will assume the newly established chair of litur-
gies at GTS.

Before coming into residence at the seminary,
Dr. Porter will be sent by the National Council
on a six-month tour of Anglican missions in the
Far East. He will conduct conferences and act as
a visiting lecturer in the theological seminaries in
Tokyo and Manila.

GTS also announced the appointment of two
men, now fellows and tutors, as instructors: The
Rev. Richard W. Corney, in Old Testament, and
the Rev. Bill W. Rodgers, New Testament.

Religious Orders

The Father Superior of the Order of the Holy
Cross has reassigned Fr. Raymond A. Gill, OHC,
for his fourth term at the Holy Cross Mission,
Bolahun, Liberia. Fr. Gill left for Africa May 18
and will take up new duties operating ELHC,
the mission radio station, which broadcasts daily
Church programs all over Liberia.

Laymen

Mr. Richard L. Powers, Jr. is now serving as
lay vicar at Emmanuel Mission, Winchendon,
Mass. He will study at ETS this fall.

Depositions

David N. Peeples, presbyter, was deposed on
May 8 by Bishop Louttit of South Florida, acting
in accordance with the provisions of Canon 62,
section one; there was certification from the
standing committee of diocese that the presbyter
had in fact abandoned the communion of this
Church.

ANGLICAN CYCLE OF PRAYER

June

12. Kootenay, Canada
13. Korea
14. Kurunagala, Ceylon
15. Kwei-Hsiang (Kwangsi-Hunan)
16. Kyoto, Japan
17. Kyushu, Japan
18. Lagos, West Africa

ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a
most cordial welcome to visitors. When attending one
of these services, tell the rector you saw the announce-
ment in THE LIVING CHURCH.

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS Wilmot & Fifth St.
Sun: HC 7:30, 9:30, 11:15, MP 9, EP 7; Wkdys:
MP & HC 7 daily, EP 5:45 daily, also HC Mon, Fri,
Sat 8, Wed 6:30, Thurs 9; C Sat 4:30-5:30

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect
Rev. R. M. Wolterstorf, r; Rev. D. W. Gaines, Ass't.
Sun 7:30, 9, 11; HC Tues thru Fri

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't

Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

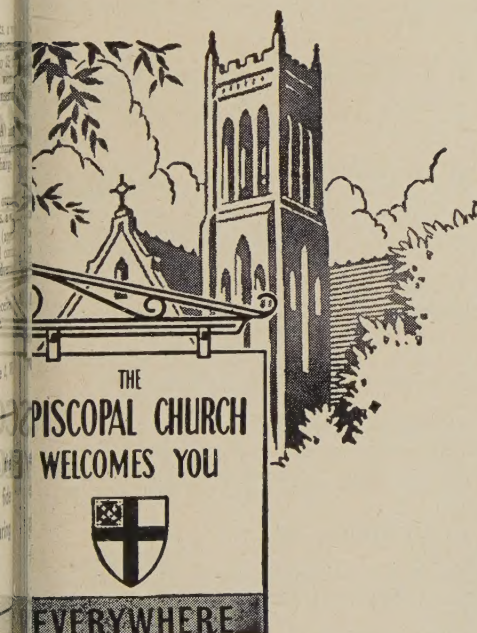
SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)
7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 4th St.
Rev. R. C. Rusack, r; G. F. Hartung, J. C. Cowan
Sun 7:30, 9:15, 11; Daily MP, HC & EP

Continued on next page



A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
ment for full particulars and rates.

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon; MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 7, 8, 10; Daily 7:30; Tues 6:30; Fri 10; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs & HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

ALL SAINTS CHAPEL

(Loop Center) 211 W. Madison
Wkdays: MP & HC 7:45; EP 5:15; HC 12:10 Mon, Tues, Thurs; Lit & Ser 12:10 Wed; Lit, Int 12:10 Fri

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays: MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30, Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also Wed 6:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

PORTLAND, MAINE

ST. LUKE'S CATHEDRAL State Street
Sun 7:30, 9, 11; Daily 7:30 ex Mon 10:30; Thurs 6:15 & 9:30; C Sat 5

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7 ex Sat 8:30; C Sat 5 & 8, Sun 8:30

MARBLEHEAD, MASS.

ST. MICHAEL'S Washington St. at Summer
Rev. David W. Norton, r
Sun 8 & 11. Church built in 1714.

GULFPORT, MISS.

ST. PETER'S-BY-THE-SEA 3100 W. Beach Blvd.
Rev. Frank W. Robert, r
Sun HC 7:30, 9, 11 15, MP; HC Thurs & HD 9:30

The Living Church

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy. at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochrane
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church In New Hampshire
Rev. Donald H. Marsh, r
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

NEWARK, N. J.

GRACE Broad and Walnut Sts.
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c
Sun Masses 7:30, 9:15 (Sung); Daily (ex Fri) 7:30; Fri 9:30; HD 7:30, 9:30; C Sat 11-12, 5-5:30, 7:30-8

BUFFALO, N.Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

IDLEWILD INTERNATIONAL AIRPORT

ST. JOHN'S 109th Ave. & 134th St.
South Ozone Park, L. I.
Sun 7:30, 9:15, 11; Holy & Saints' Days 6:30

NEW YORK, N. Y.

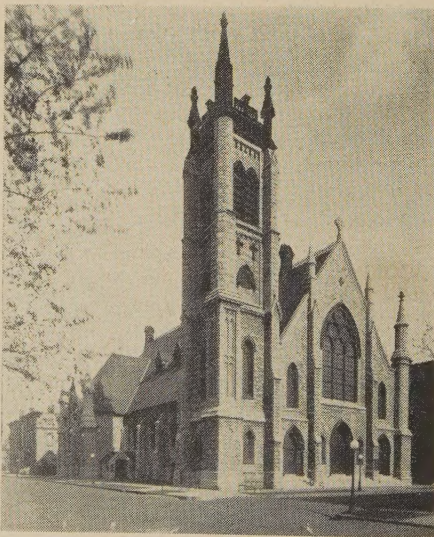
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S, 4 EP (Spec. Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer.

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.



CATHEDRAL OF ST. JAMES
CHICAGO, ILLINOIS

NEW YORK, N. Y. (Cont'd.)

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 11

ST. IGNATIUS' Rev. Charles A. Weatherby,
87th Street, one block west of Broadway
Sun Mass 9:30; Daily as anno; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8, also Wed 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11, Organ Recital 3:30; EP Cho 4; Daily ex Sat HC 8; Thurs 11, HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC (Thurs also at 7:30) 12:05 ex Sat; Int & Bible Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15, Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes before HC; Int 12 noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6 & 8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry Street
Rev. C. Kilmer Myers, v; Rev. M. O. Young, p-in-
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15 & by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. C. Kilmer Myers, v; Rev. Wm. Wendt, p-in-
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5 & by appt

TULSA, OKLA.

TRINITY 501 So. Cincinnati Ave.
Rev. Curtis W. V. Junker, r
Sun: HC 7, 8, HC or MP (Family Service) 9, HC or MP 11; Wkdays: HC 7 Tues & Wed; 12 noon Mon, Thurs, Fri, MP 9; EP 4:45 daily

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs 6:30, Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

ALEXANDRIA, VA.

GRACE 3601 Russell Rd.
Rev. Edw. L. Merrow, r; Rev. H. H. Thomas, Jr., c
Sun 7:30, 9, 11 & Daily

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily ex Tues & Thurs 10; Sol Ev & Devotions 1s Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbriar
Rev. Edgar L. Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)